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REVIVALS: HOW AND WHEN?

Please accept this book with the prayerful wishes of the author. Its supreme object is the salvation of the lost. If you find it adapted to the grand end in view, will you not commend it to others? Should it prove a help to any revival interest I should be greatly cheered by a line from you.

No. 115 East 40th St., New York, N. Y.

W. W. Newell

REVIVALS:

HOW AND WHEN?

BY

WILLIAM W. NEWELL, D.D.

AUTHOR OF "CONTINENTAL SKETCHES," "THE ANGEL BRIDE," "THE CHRISTIAN MERCHANT," "THE HOUSEHOLD OF PEACE," "THE RESCUE," ETC.

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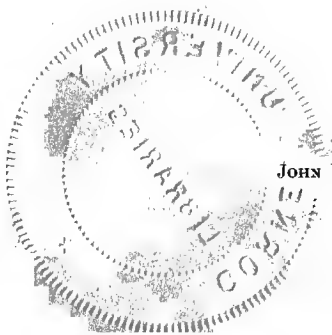

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TO THE

HONORABLE AND MRS. WILLIAM E. DODGE,

AND TO ALL OTHERS WHO, LIKE THEM, LOVE REVIVAL WORK,

THIS BOOK

IS MOST RESPECTFULLY DEDICATED

By the Author.

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INTRODUCTION.

A YOUNG city pastor recently said to me: "I am so discouraged; I watch and pray and preach and work; but it is so dark; my people are respectable and conservative; they are kind and attentive, but there is no spiritual quickening; there are no conversions to God; I am trying to do my best; do tell me what more can be done!"

The late Dr. Gardner Spring, of the Brick Church, New York, was greatly depressed in his early ministry. He says: "It seemed to me that I must abandon my post and never preach another sermon." He saw no way of securing a religious movement. The revival that soon followed was a revelation to him.

Another beloved pastor recently said to me: "I weep and say, 'Lord, speak, for thy servant heareth.' I preach with all my heart and soul; I dismiss the people; they go out into the world impressed; but the world, the flesh, and the devil press in, and by the coming Sabbath the impressions are lost. What can I do?"

Another pastor has said to me: "How often have we seemed to be upon the very eve of a work of grace, and yet it has passed away like the early dew. What can I do?"

One of the most able pastors I knew in my early days rushed into our ministers' meeting and said: "Brethren, you must all come to my help! A revival of religion has begun in my church, and I know not what to do."

In New England, a committee of the Young Men's Christian Association accept invitations to visit churches that are desirous of special services. A member of that committee once said: "Wherever we go we always hear this one remark: 'Our difficulties here are *very peculiar*.'" Each church seemed to be palsied by the idea of insuperable obstacles. Crowds of churches are thus waiting,— waiting, it may be, like the blinded sinner, for the interference of heaven.

There are hundreds of books addressed to the impenitent. Christians hear much about the peace of God, and the ordinary activities of the church. They read glowing accounts of the success of Evangelists; they read the history of former revivals, and the result of present ones. And yet, from the depths of aching hearts, there comes the moaning cry: "Tell us *just how* these works were commenced and carried on. Show us how we, in our depressed and peculiar condition, may have the wisdom, faith, and valor to secure this unspeakable blessing."

Farmers are told in agricultural works just what to do each week in the year. One of these papers, now in its fortieth year, is said to be "a perfect cyclopædia of useful information." Each number abounds with directions for the *practical* working of the field, the orchard, and the garden.

Medical students are not only taught in lectures, journals, and books just how to discover and heal each disease of the body, but they are called to witness the *method* and the *progress* of the healing. Large committees are appointed to search out and to publish the best methods of curing occult and infectious diseases. How infinitely essential is such knowledge to those who are to give an account for the "cure of souls." No wonder that in their straits they ask for the plans, feelings, and methods of those who, in propitious or intricate circumstances, have led many to the Great Physician.

God has disclosed to us the methods used in the revivals of Josiah and Nehemiah. Jesus shows us how the revival began in Samaria, and Luke how it commenced in the Jerusalem chamber. In my young days I received instruction upon this subject, and my early ministry was blessed with revivals. I loved to read and talk of them. I loved to pray and labor in them. But as we were told not to press the work too long we did our best for the time. And so we had a great excitement followed by melancholy reaction. The church and the converts sank down into a state of spiritual lethargy. This disheart-

ened the church and brought disrepute upon the work of the Holy Ghost. At length I discovered that the Lord's hand was not shortened that it could not *constantly* save, but that our unbelief had grieved away the Spirit.

Since then a harvest of souls every year has been our study and our aim. Nothing has been to us so absorbing, so precious, so joyful. As the years rolled on, our church has reached a higher standard, our faith has grown stronger, and our emotions steadier. And it has been more and more easy and delightful to enlist in our work the warm and efficient aid of new-born souls.

And so, at the suggestion of ministerial brethren whom I revere, and at the desire of young ministers and laymen whom I would aid, I turn with all my heart to the task of showing just *how* and *when* revivals of religion, in the face of varied and darkened prospects, have been and may be commenced and carried forward without undue excitement or injurious reaction; and this I do with fervent and trusting appeals to God for divine aid.

The crudities and barrenness of inexperience are often disastrous and melancholy. But we may learn from the exact experience of others. This experience I shall often describe in their own language. I shall present thoughts suggested by reading; and if a particle of help may be obtained from my own failure or success I shall be pardoned for referring to them. I shall

strive to show how we may secure the help of God and the co-operation of man. I shall urge the supreme worth of right feeling, true prayer, and wise action. I shall show that revivals without the power of the Holy Ghost are a monstrosity and a failure. I shall frequently refer to the best methods of reaching the neglecters of the sanctuary. And all this I hope to do with such clearness that Christians, in ordinary circumstances and with honest desires, may see their way to a revival of religion every coming year.

REVIVALS: HOW AND WHEN?

I.

WHY USE THE WORD REVIVAL?

BECAUSE it is supremely precious. God uses it. The Prophet prayed for it. It is associated with some of the grandest scenes of Bible history. It presents to our vision a tender, loving, quickened church, pleading with God and men, while new-born souls are praising and honoring Jesus. Saints of old wrought for revivals. Angels exult over them. Jesus infinitely loves them, and Jehovah is glorified by them. True Christians may rightly object to fanaticism and wildfire; but they cannot object to the outpouring of God's Spirit. And wherever Christians may be they should always labor for the lost, with entire dependence on this divine influence.

This work is not confined to the ministry. A lay friend of mine spent a summer vacation where there was no pastor. He took charge of a Bible-class. He pressed the solemn truth. He appointed a prayer-meet-

ing at one of their houses. He conversed with the anxious after the meeting. He visited every one of them at their homes. More than twenty persons embraced the Saviour. He returned to his city home full of courage and zeal for his Master's work.

In the promotion of revivals the regular means of grace may be increased in number, or unusual measures may be adopted. There may be deep, quiet emotion or visible excitement. The first essential to such a work is, of course, its commencement. And now comes that question of questions with thousands of Christ's disciples, —

HOW CAN WE HAVE REVIVALS?

We must first of all believe in them. We must feel that they are infinitely desirable. We never heartily enter upon any stupendous undertaking unless we anticipate weighty results. "Hearty belief is essential to mighty endeavor." I know a man who for nearly twenty years has been an elder in a barren church. He has all this time been dreading religious wildfire and painful reaction. His church is fast dying of drought and dust; and there is not the slightest danger that his fears of excitement will ever be realized. All emotion that arises from sacred truth and divine influence is perfectly legitimate, and every wise leader will rejoice at an exhibition of such ardor. It inspires courage, strength, and action. When heartily convinced that a revival is

valuable, a pastor and his church will often deviate from their ordinary course of Christian work to obtain it.

During Mr. Moody's meetings in this city, the Rev. R. R. Booth, D. D., of the University Place Church, was deeply impressed with the value of that revival. He said, in my hearing, to a convention of ministers: "Look at this assembly. The simple gospel has been preached here to sinners, not as a plea against infidelity, but as a proclamation. We thought we were all dead, frozen, and crystallized. But this work has held New York for a month. I believe if this could go on for six months our police might be disbanded, and we could hold New York for God."

The Doctor carried this spirit into his own church work, for he added: "Such a thing as an inquiry-meeting had never taken place under my sober ministry in my staid church; but I resolved that I would appoint one. On Sabbath morning I preached from the text, 'Come, for all things are now ready.' I said to them, 'This sermon presupposes and involves an invitation, *now* and *here*. It does not imply that you are to go away after the sermon and spend two or three hours exposed to the influence of the world, the flesh, and the devil, but that now and here you are to have an opportunity of accepting Christ.' The inquiry-meeting was appointed, and ten persons came in and accepted Christ; and one of them was a dear young man for whom I had long been yearning."

Dr. Booth continued: "Brethren, have we not to revolutionize the whole system of preaching, and change somewhat our mode of operations? The trouble is, our sermons do not mount to the climax. If they are mere orations, and theories of Christianity, an invitation to such a meeting is incongruous and absurd. But when the sermon says *Come*, from beginning to end, when it is appended to the cross, when it is bleeding with tears and sobs all the way through, then we can say, 'Come to Jesus.'" This action and testimony showed a hearty belief in revivals. How, indeed, can their worth be questioned?

What seasons of humiliation and turning to God we find in the Old Testament! As Jesus moved from place to place the people were awakened and numbers believed on him. After his resurrection, revivals gave to the church its first grand impetus. Edwards believed that the noblest religious work in the world has resulted from them, and that our country was moulded by them.

Notwithstanding occasional imperfections, the Spirit of God in a revival often arouses the people from a state of spiritual stagnation. It greatly invigorates and develops Christian character. It fills the heart with penitence, prayer, love, and song. Tongues are loosened and testimonies are given to the preciousness of Jesus. It heals church divisions and church scandals. It reclaims backsliders. It arouses the self-deceived. Fear-

fulness surpriseth the hypocrites. There is a new atmosphere, a new influence, a new standard, a new activity. The roused intellect seizes and carries out important suggestions. The emotions of the heart are quickened and sanctified. Christians encourage and strengthen each other. The waste places are built up. And thus revivals add vastly to the force of religion. We see all this exemplified in the lives of Nehemiah, Paul, Luther, Knox, Whitefield, Wesley, and thousands of other giant men. The pastor is emptied of self. The truth that he utters is pointed and impressive. He and his church are united in heart and toil. Together they plead with God and men for the salvation of souls. The thoughtless and the wicked are attracted to these gatherings.

Many an enlightened sinner then says, "I must now become a Christian." Sin and error are confounded. The crafty schemes of the devil and his adherents are thwarted. They are comparatively powerless. God is in the work and it must prevail. The truth, providence, and Spirit of God are mighty weapons for the overthrow of strongholds and the breaking down of stubborn wills. And so harsh-driving opponents, who would doubtless have resisted to the end all private influences, are sweetly bowing to the cross of Christ.

There is great joy in that city. Religion is respected and the morals of the community are advanced. At one time there was a powerful revival of religion in

Rochester, N. Y. Many years afterward, when the city had increased threefold, it was found that there were not one third as many prosecutions for crime as there had been previous to that revival. If the work is properly conducted and followed up, these converts will be trained and enlisted in Christian work. They will thus become sober and valuable citizens. Bible truth is magnified, and Jesus sees of the travail of his soul (Isa. liii. 11).

REVIVALS BRING OUTWARD PROSPERITY.

They pay church debts and replenish the treasury of the Lord. On my settlement in New York I found an old mortgage of some thousands resting upon our sanctuary. It seemed to be an immovable incubus. One cold night, at the close of a precious revival meeting, I stood by the stove, and as one and another of our wealthiest men approached me I simply said, "This is a good time to pay our church debt; what will you give?" Each of them said, "I will give what Mr. Lester does." As Mr. L. appeared and was told what had passed, he exclaimed, "I will see it done." Thus in ten minutes the whole matter was decided. We quietly set about it, and the debt was soon paid. The sanctuary was repaired and beautified, and soon after a better organ was procured.

The Rev. Dr. Pentecost recently became pastor of a Congregational church in Brooklyn, N. Y. They wor-

shipped in a rented building. Dr. Pentecost did not talk money, but he toiled for souls. The people gathered. The revival interest deepened and spread. In a few months the sanctuary was purchased for $40,000. Most of this was raised in a single day. On a coming Sabbath they welcomed fifty souls to the communion in a sanctuary free of debt.

A single revival may spread to other churches. Men's hearts may be warmed as they hear or read about it. They may visit the meetings and bear to their homes the good spirit. During a prayer-meeting I once occupied the moderator's chair in the synod of New York and New Jersey. A stranger arose by the door and said: "You can never estimate the results of a single revival. Last winter, while merchants from my congregation were in New York, they attended revival prayer-meetings in the church of which your chairman is pastor. They came home and poured forth the emotions of their warm hearts, and a great awakening followed. I can always see what influences have reached them while in New York." This pastor was not from a neighboring village. It was the Rev. Dr. Noble of St. Paul, Minn.

That small, simple prayer-meeting, founded in Fulton Street, New York, during the year 1858, has spread its benign influence over vast portions of the civilized and missionary world.

In examining candidates for pastoral or mission life

it is astonishing how many say to us, "I was born again in a revival of religion." It is said that sixty thousand souls were led to Christ through the influence of ministers who were saved during a single revival in Yale College. And we know that in one year there were revivals in nineteen of our American colleges. What crowds of men have thus been brought into the ministry! Among the thousands who have been led through such instrumentality to preach the gospel were such men as Davis, Edwards, Griffin, Payson, McIllvaine, Cornelius, Kirk, Fish, &c.

TESTIMONY TO THE VALUE OF REVIVALS.

My dear old pastor and spiritual father, Dr. Lyman Beecher, said in one of his last public addresses: "I feel that if I had a thousand lives to live they should all be devoted to the ministry and to revivals." Dr. Gardner Spring said: "I have felt the deepest interest in revivals." Bishop McIllvaine said: "Whatever I possess of religion began in a revival." With what glowing zeal did Dr. J. W. Alexander of the Fifth Avenue Church, New York, help on the revival of 1858. His heart, tongue, and pen were all enlisted.

The Rev. Dr. Porter of Farmington, Connecticut, once said: "Those who remain of Dr. Nettleton's revival converts are the chief strength of our church." His son, President Porter of Yale College, has said: "I deem it all-important that ministers should be revival men."

Dr. Joel Hawes, who lived and died the pastor of the First Congregational Church in Hartford, Connecticut, said: "If in my church there is any love of the doctrines of the gospel, any active engagedness for the glory of God and the salvation of sinners, at home or abroad, all is to be traced, in no small degree, to revivals of religion. Nearly all the church members in the State of Connecticut have been converted in revivals." "This," he adds, "should silence the tongue of cavil and lead the church to prayer and action." I may add that New York has been indebted to this First Church in Hartford for some of its most munificent and useful Christians.

Said President Humphrey, of Amherst College: "After all that our eyes have seen and our ears have heard, I marvel that any one should look with suspicion on revivals. Rather let us hail them, in this midnight of tribulation, as the harbinger of 'the light of seven days'" (Isa. xxx. 26).

Says the Rev. J. Bruce: "Blot out what God has done by revivals, and our sky would be shrouded in gloom. Languor and death would surround us on every side." May I not add, — but for these revivals millions of souls who have entered the gates of light and glory, and are exulting in the palace of jasper and gold, would be moaning to-day in the depths of eternal despair.

Where is the church of Christ that does not rejoice with joy unspeakable when the Holy Ghost is with

them in convincing and converting power? Where are the men whose memory will be cherished so tenderly on earth or so gratefully in heaven as the men who have wrought most and best in revivals of religion? Now if we would have these revivals we must first of all believe in their infinite value. Rev. Albert Barnes believed that our public opinion and our public morals were principally indebted to revivals. And he once said in substance to his people: "Do any of you start back at the word Revival? Does it suggest to you the mere idea of excitement, disorder, and wildfire? And when you pray, 'O Lord, revive thy work,' do you do it with mental reservations?" And so, in substance, our dear departed Dr. Thomas H. Skinner, of this city, has said: "What manner of person must he be who can allow himself to distrust the desirableness of revivals?"

Revivals of religion in these latter days are the grandest gift of God to man; and they must prevail or the world is lost. To secure them we must have one unintercepted blaze of light, and the power of an unfaltering conviction.

WE MUST REALIZE OUR NEED OF REVIVALS.

Something which I have written on believing in revivals will suggest the imperative need of them. I may add that they are needed to secure the salvation of perishing millions. During the century not long since

closed the increase of souls in this country was nearly forty millions. During that century the inhabitants have more than doubled every twenty-four years. If the recent rate of increase by birth and emigration continues, our population in 1890 *will amount to ninety millions,* and only one quarter of our present inhabitants are of Anglo-Saxon origin. More than one fifth of them live amid the temptations of our three hundred and eighty incorporated cities. With the present means of grace are these souls being saved? It is said that two thirds of them, who are over ten years old, attend no church.

Some years ago the Congregational churches in the United States and Canada reported that the gain over their losses did not average one communicant to each church. In many of their churches the number of communicants was decreasing. Not much better is the report of the English churches. If these countries are the stanchest bulwarks of Christianity, what must be the needs of the world?

At the present rate of conversions what is the prospect of our ninety millions in the year 1900? And souls are now constantly passing into eternity. Last week more than eleven hundred persons were carried away from this city to their silent sepulchre. Think of the millions who are going up to the dread tribunal from this and from other lands. Follow the track of Death as he "enters the gate, climbs the wall, leaps

the tower, pierces the fort, creeping unbidden into millions of agonized chambers or crashing through the bewildered crowd." Look at these death scenes. See the drapery of earth falling. Hear the remorseful, bitter cry: "My treasures have failed. My dependence is gone. I am sinking into a dark and endless abyss, with no hope. I have spurned the great and glorious God. And he is now my judge."

Nothing but revivals can possibly save the immense throng of immortal beings that are at this moment pressing their way down to an endless retribution. Revivals are needed by professed Christians. How many of them are sighing over worldly lives and feeble hopes. Some of them are indeed stumbling-blocks in the path of sinners. How do they need the quickening of the Holy Ghost.

So with our religious congregations. Is your church languishing and feeble? Is it neglected by multitudes in the community? Is it sustained with difficulty? How sorely do you need a revival of religion! And how encouraging to you is the thought that God hath chosen the weak things of the world to confound the things which are mighty (1 Cor. i. 27).

Is your church outwardly prosperous? Is it free from debt? Have you a popular pastor, a full house, rich contributions, a flourishing Sabbath-school, an interesting prayer-meeting, with but few conversions? Are many among you rejecting the Saviour? And

are you content with this state of things? Whatever may be the richness of your prosperity, or the pleasantness of your methods, do you not need a revival of religion? You may "understand all mysteries and all knowledge," you may bestow all your "goods to feed the poor" (1 Cor. xiii. 2, 3), and yet be in perishing need of the warmth and power of the Holy Ghost. The danger of quietude and contentment in a prosperous congregation is most alarming; and the sin is greatly enhanced by the possession of a stupendous power that is but feebly exerted for the rescue of the perishing. Churches that are prone to satisfaction and independence need the Holy Ghost. Such churches are most difficult to move. They do not realize their need. In spite of all obstacles the force of Apostolic revivals was felt for centuries. But when Constantine raised the Cross, and the state formally adopted the Christian religion, revivals languished.

Pastors of prosperous congregations are sometimes painfully awakened to their deplorable condition.

Dr. John Todd of Pittsfield, Mass., once wrote: "We had a new and beautiful church edifice and a great congregation. We were abundantly prospered, beyond all our hopes. For three years, waves of worldliness were going over us. I urged the church to have prayer-meetings every evening. They had not life enough to say No. We had the meetings. During the first week one man made a confession of sin. That electrified us.

Soon there were sixty or seventy in the prayer-meeting. And these continued meetings eventuated in a decided blessing."

THE NEW SANCTUARY.

During my own earlier ministry I was for many years pastor of a venerable city church. The parish outgrew the old sanctuary. They erected a beautiful edifice. The building immediately filled up. One of the highest officers in the State purchased one pew for himself and one for his servants. At the suggestion of a wealthy man of the world, the salary was largely increased. At the time of the dedication we did not owe a farthing. Everybody seemed to be in ecstasies over the audience room, the chapel, the new organ, the sweet music and the great congregation. It was gravely suggested to me that I had now a nice berth for life.

As time advanced there were occasional conversions to Christ. But I greatly missed the blessed revivals we had enjoyed in the old church. I became utterly dissatisfied with myself, and I almost loathed the new sanctuary. It all seemed to me like a pleasing show. During a meeting of Presbytery at our church the people gathered largely to the evening services. I had formerly assisted Dr. B. in his extra meetings. I suggested to my session that we should invite him to remain and preach several evenings. But they said, "We see no call for such meetings." The old device of the

adversary, — as if our fearful stagnation was not a call for some extreme remedy or extra movement. Determined not to move without their co-operation, I said to them: "My heart is breaking; I cannot live in this stupor. What can we do?" The answer was, "You can appoint a prayer-meeting at a private house." This I did. The house was crowded every evening. During that week a man of the world arose and said, "I have said my prayers for forty years, but I have never prayed till now." His wife was converted at the same time. Then the session said we must go to the chapel. That would not hold the people. Then they said: "Let us go to the church." There we had preaching every evening. After service the church remained to pray, while the pastor and others gathered with converts and the anxious to the chapel. That was filled. Our great effort was to remove obstacles and to bring each one to a present submission to Christ. Among the one hundred hopeful converts were heads of families who had given liberally for the new sanctuary. I remember also one Papist who with thrilling emotion exclaimed, in one of our meetings for prayer: "I want to praise the Lord. I used to confess to the priest. I now confess to Christ. I was a poor, dark, miserable sinner, but now I rejoice in Jesus. No man has done it. God has done it. Praise Him, praise Him."

On reviewing this whole affair I praised God that I was not left to say: "As my session oppose me I can

do nothing." I praised him for their co-operation. I praised him for that little prayer-meeting. It brought us into the dust before God. There we felt that he alone could help us. This prayer-meeting is a measure that is always legitimate. It is always open to the smallest number of Christ's awakened disciples. The most wonderful revival in the history of Christ's Church began in that little Apostolic prayer-meeting in an upper chamber. If you are not toiling earnestly for souls, search out the condition of your own heart and the condition of the people. Face the evil and the danger in all their length and breadth. Then you will see your need and you are prepared to seek the blessing. Nehemiah's first step was to go out by the light of the moon to discover the dilapidations of the city By this means his soul was so agitated with a sense of their need that he began and pressed on the work of restoration in the face of the most stupendous obstacles.

TO SECURE REVIVALS WE MUST BELIEVE THAT WE CAN HAVE THEM.

We must realize that God waits to bestow them as his choicest gift. The moment a religious awakening is urged, the adversary usually presses this favorite suggestion: "What presumption! What can you do? How can you transform the heart and life of such a community as this?" Thus the people of God question

the possibility of such a blessing, or they dread the anticipated obstructions. "They magnify the obstacles." They distrust the promises of the Almighty, and depreciate his boundless mercy. We can imagine remarkable and providential circumstances, where the public are so ill, so absorbed or so dispersed that the popular mind cannot well be arrested and the people of God cannot well at that moment offer the prayer of faith for a revival of God's work. But those seasons are temporary and infrequent. They are neither the result of mere Christian apathy nor worldly opposition.

The heart-cry of ten thousand young ministers and Christians is to-day, "Can we have a revival of religion?" In all the variety of ordinary circumstances the answer is emphatically, *Yes.* And this decision must be settled and rooted, for all doubt here will weaken prayer and palsy effort. We are commissioned by the Lord to do his work. God does not send forth his children to fail. "In me," says God, "is thine help" (Hosea xiii. 9). "I will never leave thee nor forsake thee" (Heb. xiii. 5). If we can have God we can have a revival. And does he begrudge us his presence and power? Would he enable Elisha, by miraculous power, to restore to the young theological student his axehead that had fallen into the Jordan, would he clothe the grass and feed the fowls of the air, would he give an annual harvest to the toiling husbandman, — and

turn a deaf ear to the cry of his child for the gift of the Holy Ghost?

Is it said we must seek this divine influence with submission to God's will? But on this subject he has *revealed* to us his will. "Secret things belong unto the Lord our God, but those things which are revealed," says Moses, "belong unto us and to our children forever" (Deut. xxix. 29). He is pledged, on suitable conditions, to give us his Spirit. Yea, from the throne of the omnipotent God *the command* comes sounding down to each of us, "*Be filled* with the Spirit." Is it presumption to take what God commands me to have? When Christ says to the sinner, "Come unto me and be ye saved!" is he to say, "Lord I want to come, I hope to come, I will try to come, if it is thy will;" or is he to say, "I will and I do come, and thankfully take the mercy thou commandest me to have"? So the Christian must empty his heart of evil and unbelief, and thankfully welcome this divine influence. This is one of God's plans for his children at their conversion. He says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

God takes infinite pleasure in saving the souls for which Christ died, through the influence of his sanctified children. But he will be inquired of to do these things. Men must believe and pray and act. We may be waiting for the descent of the Spirit; but Isaiah complains

to God, "And there is none . . . that stirreth up himself to take hold of thee" (Isa. lxiv. 7). Here may be the great difficulty. And again: "Ye are the temple of the living God; as God hath said, I will dwell in them and *walk in them*" (2 Cor. vi. 16). God is vastly more interested in this revival work than you are. He gave up Jesus for us; and he says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely* give us all things" (Rom. viii. 32). What thing can he give us more freely than the Holy Ghost? Jesus came on purpose to seek and to save the lost. For this very object he sent his disciples forth with the promise, "I am with you alway, even unto the end of the world" (Matt. xxviii. 9), and they went forth preaching everywhere, the "*Lord working with them*" (Mark xvi. 20). He is indeed one of us; yea, "in all things it behooved him to be made like unto his brethren" (Heb. ii. 17). Yes, this Prince of Heaven is our brother. *As* a loving brother, what help is he not able and willing to give us in prosecuting the work for which he died? And if *Christ* strengthens us "we can do all things." If then the entire Godhead — Father, Son, and Holy Ghost — is with us and for us and in us; and if in addition the angels are "ministering spirits, sent forth from heaven to minister for them who shall be heirs of salvation" (Heb. i. 14), what wonderful possibilities are within our reach! How John and Peter stirred up the Christians of their day! With

God's Spirit and God's word and the strength of Christ this can now be done.

Full of this divine power we turn first to Christ's professed followers. Their influence is indispensable. This cause is precious to them. With the divine help they *can* be reached and moved. They can give you a hearty response, for the Spirit of God makes the Word real; it intensifies and impresses the truth. How Peter and John stirred up the Christians of their day. This can now be done. Christians are constantly doing it. A tearful eye, a faltering voice, a fervent spirit, will kindle a flame in some Christian heart. And this divine impulse may be extended. Then, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19). Press forward then together, pleading with Christ and his disciples, and so sure as God reigneth you shall reach and quicken some Christian hearts.

But it is said, Who can move a *hardened sinner*, or how can it be done? With God's help *you* can do it. You must receive this as a settled fact. Is there any doubt of it? There was no question upon this point with David. He says to God: "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. *Then will I teach* transgressors thy ways, and sinners *shall be converted* unto thee" (Ps. li. 12, 13). Christ said to Peter, "Fear not; from henceforth thou shalt

catch men" (Luke v. 10). The Bible refers to sinners as *saved* by the influence of others. Paul says to Timothy, "Thou shalt both save thyself and those that hear thee" (1 Tim. iv. 16). Says Paul: "that I might by all means save some" (1 Cor. ix. 2). "He which converteth the sinner from the error of his way shall *save a soul* from death" (James v. 20). "He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him" (Ps. xxvi. 6). "They that turn *many* to righteousness shall shine as the stars forever and ever" (Dan. xii. 3). Here are God's positive assertions. The agencies in conversion are the Triune God, his truth, and the sinner himself. And yet how often does God use the living Christian as an active power in this work. Some of the men who became the disciples were brought to Christ by their friends. Jesus healed persons on the active faith of Christian friends. What faith in Christ had those four men who took the paralytic and let him down through the roof into the house where Christ was! and that mother to whom Jesus said: "O woman, great is thy faith; be it unto thee even as thou wilt!" (Matt. xv. 28.) All this is plain. "No good thing will he withhold from them that walk uprightly," — they shall have his Spirit.

God gives to his children who seek him a spirit of supplication and a confidence that he will fulfil to them all his promises. The Spirit helps their infirmities. It

makes intercession for them with groanings which cannot be uttered, "and that *according to the will of God.*" Such prayers cannot be left unanswered. The Spirit of God also leads a man to the use of wise and efficient efforts for the salvation of others. Christ said to his disciples: "The Spirit shall guide you into all truth. . . . He shall take of mine and show it unto you" (John xvi. 13, 15). Nathan said to David, "Go, do all that is in thine heart, for the Lord is with thee" (2 Sam. vii. 3.) You will succeed. Paul and Barnabas "*so spake* at Iconium that a great multitude believed" (Acts xiv. 1). So in thousands of cases in these later years.

It is the power of God's Spirit, accompanied by appropriate effort. This power God waits to give us. It aids Christian work. Here is a familiar instance. We have heard of the minister who, after a heated debate with an infidel, said, "He is a hopeless case." A private Christian had spent most of the night in prayer for that same man. In the morning he entered his shop and, greeting him warmly, said, "My dear sir, I am deeply concerned for your salvation." Overcome with his emotion he turned and left him, and there stood the infidel spellbound. "Deeply concerned for my salvation!" he exclaimed. "If he had argued I could have confounded him. But here is a new argument." He soon followed his friend to his home. Entering the little chamber where he was still in prayer, he said to

him, "I have come to tell you that I am deeply concerned for my own salvation." And there they knelt together and found the precious Saviour.

THE YOUNG PEOPLE AND THE BALL.

How often does the revival come through the deep emotion of the pastor. Rev. Dr. Lindsey of the African Mission is the son of the President of the Ohio University at Athens. The president preached in the town church. He sometimes reproved the folly and sin of his young people. On one occasion they had been attending a great ball, where there was much noise and confusion. The next Sabbath the young people were at church, expecting from their pastor a faithful and indignant reproof. He preached an earnest sermon. Then leaning his head upon his hand he said: "And now what shall I say to the young people of my charge? I can say nothing." And as the tears rolled down his cheeks he did add: "Oh, I am sorry, I am sorry, I am sorry!" His heart was almost broken. Then, with a sob in his voice, he cried to God for mercy. The whole congregation was melted. That day was the commencement of a great revival.

One Sabbath Rev. Dr. Payson came down in front of the pulpit and said: "I want to talk to you as dear friends." And he poured out his full and burdened soul, and there the revival commenced. Dr. Spring once rose in his pulpit and said: "I have

preached and preached for naught. This morning I cannot preach; I have not even a text." Then with many tears he told the agony of his desire, and the revival came. A pastor whom I once knew was intensely moved in reference to the condition of his people. After full reconciliation with God he went with his anguish to individuals and to the church. A nightly prayer-meeting of Christians followed. Then came means adapted to the increasing interest, and a throng of souls were rescued.

Now if God, in ordinary circumstances, puts a revival within the reach of right feeling and wise means, then in his sovereignty he puts into our hands mighty results, and rolls upon our souls stupendous responsibilities which we cannot escape. A revival of religion is our imperative duty.

IF WE WOULD HAVE REVIVALS WE MUST INTENSELY DESIRE THEM.

We may suppose that all God's true children desire to see the church revived and Jesus honored in the salvation of souls; but how many of Christ's disciples or even of his ministers are manifesting any deep anxiety on this subject? What pointed, ardent, and persistent efforts are they making for this infinitely desirable object? When we realize the value of revivals and believe that we can have them, and feel our imperative need of them, then we shall desire them as a loving mother

desires the recovery of her dying child, and we shall do our best to secure them. Our thoughts and hearts must be fixed upon these points.

I have seen many persons so intent upon this work of God that they were not merely ready to put away sin but they were ready to endure suffering and shame with Jesus; they were ready to agonize and toil for him. They were ready to bring their gold and all their earthly possessions and throw them into one deep, open grave if Jesus would only give them his "ascension gift." In fact their reputation, strength, and life itself were all upon God's altar. This helped them to determination, plan, persistence, and success. What intense desire for souls do we see in the Old Testament heroes and in the great Apostle to the Gentiles!

"On one occasion," Rev. Dr. Griffin says, "I felt that Jesus was passing by, and that we were to have *no blessing*. I went to the church, crying 'only, only, only from God.' During the service I scarcely looked at the people. I felt that whether we had a revival was to be settled only in heaven. I felt that I was taking leave of some of my people. I came near falling. Of the one hundred souls converted in that revival, between forty and fifty were convicted on that day."

THE VEHEMENT YOUNG PASTOR!

An earnest young clergyman tells us that he was so filled with desire that he exclaimed, "Lord, kill me if

you do not give me a revival!" He adds: "On the next Sunday my sermons were full of fire. I preached every night in the week. Monday night I called for inquirers. Again I called on Tuesday night. Nobody stayed. Wednesday night, one poor ignorant ill-clad servant girl stayed. Then old Adam said to me: 'Umph! There is your sickle full.' My second thought was, God is here; and a tide came over me like the return of the Red Sea, and it swallowed my wicked pride as that sea swallowed Pharaoh; and I said, 'I would work a thousand years to give one such soul to Christ;' and that spirit gave me success." And that spirit will give any church or minister success.

IF WE WOULD HAVE REVIVALS OUR FULL RESOLVE MUST BE: "GOD HELPING US, WE WILL HAVE THEM."

We have seen that we ourselves may be filled with the Spirit, that the Father, Son, and Holy Ghost are for us in this his work, and that a tearful eye, a faltering voice, and the Spirit's power will kindle a flame in other souls and thus extend the divine impulse. This *I will* is a sublime force in working out any sublime project. Young men of the world are told that they must make themselves or come to nothing, that a man who *wills* can (D. V.) go anywhere and do anything that he determines, that he must have a controlling dominant idea,— first, last, and greatest. Such men are promised eventual success. With a grand object in view they

are never frightened by dreams, ghosts, owls, or even by reproach. This same determination is a mighty factor in revival work. When Jesus says to the sinner, "Ye will not come to me that ye might have life," it is his instant duty to say, "Lord, I will and I do now come." And when the Christian hears the command of God, "Others save with fear, pulling them out of the fire" (Jude v. 23), his instant answer should be "God helping me *I will.*"

But he meets unexpected and bewildering obstacles. He has done his best, and all is failure. His temptation is to yield the point. But then he cries, "My heart is fixed, I *will not* yield!" and he hears the words of Jesus, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you;" and he says, "*I will* ask and receive the quickening and converting power of the Holy Ghost." And when he sees how God commended the prayer of Jacob, saying to him, "As a Prince hast thou power with God," he joins the cry of the determined old Patriarch, "*I will* not let thee go unless thou bless me." He believes. He trusts God perfectly. All is right. Help has come — help from above. "God has permitted him to unbar the windows of heaven." And as he utters the prayer, "Lord, what wilt thou have me to do?" he hears the words of Nathan to David, "Go, do all that is in thy heart, for the Lord is with thee" (2 Sam. vii. 3). And thus are renewed the words of Azariah to Asa,

"Be strong, . . . for your work shall be rewarded" (2 Chron. xv. 7). This resolve wonderfully modifies the results of a minister's life.

TWO YOUNG PASTORS.

Years ago two classmates were called to be pastors. They were good young men. The one was a man of good abilities, the other was a genius. As they neared the grave the latter mourned over the barrenness of his ministry. The former exulted over the prospect of meeting in Heaven many, many hundreds of his spiritual children. Why this difference? They were both highly esteemed, but they started with a different purpose. The man of genius proposed to preach great sermons. He would draw and hold the people by the power of his argument, the fervor of his intellect, and the soundness of his doctrine. He had a literary enthusiasm for the Bible. He enjoyed logic, general instruction, and brilliant style. He lacked faith and point, and concentration of purpose and power. He often neglected to pray for the impenitent. Having preached a good sermon he left the result with a sovereign God.

The very first day that the other young pastor looked down upon his congregation he said to himself: "These are my dear people. I am responsible for their souls; and, God helping me, they *shall be* won to Christ." And so he gave himself to the work. He prepared his own soul. He aroused the sympathy and co-operation

of the church. He made the Sabbath-school, the meetings of the week, and the personal interviews exceedingly interesting and impressive. He loved the souls of his people. He adopted the most appropriate revival methods. His whole soul was fixed on one resolve. True, mighty obstacles arose. True, there were groans and tears and a wasting away of human flesh. There were fiery zeal and pointed words. There was a purpose that would not yield; and so, in his utter helplessness, he came into wrestling contact with the Almighty Helper, and the blessing came.

In winning the people to Christ the difference between these men was about the same that we see in two men of business. The one hoped for it, the other believed in it; the one desired it, the other WILLED IT; the one tried it, the other *did it*, — did it because it was the one thing to be done. The man of genius did a good work. He can say, "I preached so many sermons, made so many calls, admitted a few converts to the church, and I leave a large and harmonious congregation." But how bitter must be the crushing thought that the frown and the curse of God must forever rest upon so many of his loving people. He might have been a very apostle. Can he at last merely plead the size, interest, satisfaction, good moral character, and Bible intelligence of his people? Guided by the Word, the Spirit, and the state of the people, many pastors and laymen are working for the unsaved with an assurance

of success. They fully trust the promises of God and press forward in his strength.

IF MINISTERS WOULD HAVE REVIVALS, THEIR OWN SOULS MUST BE PREPARED FOR THEM.

In every practical work there is a first step to be taken. It is so in reference to revivals. How often have I seen ministers or laymen attempting revival work! They complained bitterly of the coldness of the church. They preached or talked or prayed well. They had not seen the darkness of their own hearts. Their own spirits were unbroken. They had not come into sweet and trusting converse with Jesus. And so they failed. All this was a grave mistake. They omitted to take the first step.

The farmer cannot secure a harvest by merely sowing the seed. He must first break up the ground. So God says, "Break up your fallow ground!" Why? "For it is time to seek the Lord till he come and rain righteousness upon you" (Hosea x. 12). It is said of the Macedonians, "They first gave their own selves to the Lord." The best perfected machinery for the salvation of souls is a grand thing. But what is it without the Spirit of God? Elijah's altar was a fatal failure without the fire from heaven. In spite of the careless, the worldly, the debased, the profligate, and the scoffer, you may be revived. You may even "resist the devil and he will flee from you" (James iv. 7). "Nothing

but weakness or defection inside the citadel will endanger it." Jesus and the Holy Ghost are waiting to give you force and persistence. Gamaliel said truly to the enemies of the Apostles: "If this be of God ye cannot overthrow it." Can you be blocking the way?

Disraeli has said: "Every man should understand himself." This is essential in business and indispensable in God's work. While you really desire the salvation of souls, God may be calling upon you to take up the stumbling-block. That is the first step to be taken. You must search out the depths of your own life and character in the light of God and man. You may have been dull and selfish in your Christian work, professional and unbelieving in your prayers. Your example may have brought religion into disrepute. You may have cherished hard feelings. Is your leading desire for a revival legitimate? You may desire a revival on account of your own reputation and the outward prosperity of the church. A neighbor of mine once held a protracted meeting with the avowed design of establishing his own waning popularity. It resulted in his failure and dismission. You may strongly desire the salvation of souls, with small appreciation of their guilt and with slight regard for the honor of Jesus.

Some years ago I was deeply affected by these views and examples. I had seen so many revivals averted by the condition of pastors that I devoted the entire week of prayer to a preparation of my own heart and life.

I believed that I was a Christian, but I wanted to see myself as God saw me. I wanted to be thoroughly humbled and completely emptied of self. I wanted to press upon the church and the world the overwhelming motives of God's eternal word with all the magnetism of a fervid, confident, loving, divine spirit. In pleading with Jehovah for others I would obey his command, "Be ye clean that bear the vessels of the Lord" (Isa. liii. 11). On Monday I considered the infinitely holy character of God. By this stupendous theme my soul was greatly awed. On Tuesday I considered my own particular sins, in the presence of that Jehovah with whom even the solemn meeting may be iniquity (Isa. i. 13). I asked myself "What of your pride, ambition, self-seeking? What have you lacked in love, trust, spirituality, improvement of time, and toil for the lost?" On Wednesday I considered God's kindness to me, my family, and my church. I was amazed at his munificence; I was abased at my own unthankfulness. But he had snatched away my loved ones. Yet he enabled me to say, "O God, thy will be done, — my Jesus, as thou wilt." On Thursday my questions were: "Why do you want a revival of religion? Is it chiefly to build up one man or one church, to make your people more genial and loving? Or are you seeking first of all to honor Jesus in the salvation of the perishing? Have you been asking God for things which you do not expect to receive and which you make slight efforts to secure."

By this time I was ready to cry with the Apostle: "Oh! wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24). On Friday, I was prepared as never before to look to Jesus. Mere earthly advantages seemed to me like the idle wind. I confessed and loathed my sin. "I looked upon him whom I had pierced, and I mourned for him" (Zech. xii. 10). I laid myself upon his altar, to do and to suffer his will. With great confidence I sought his Spirit. My view was definite. My feeling was deep. My soul was filled with confidence and peace. Each evening during the week I had poured forth to my church the experience of the day. When told by one of them to look to Christ, the answer was: "God's Spirit is teaching me what I need. It is making for me a straight path to my Saviour." At the close of this Friday evening numbers took my hand and with glowing faces exclaimed: "Oh, what a meeting we have had! We knew how you would come out."

The next morning, as I walked down Broadway, I was charmed with the brightness and beauty of the day. My heart was filled with song and gladness. In the midst of the great throng I almost exclaimed aloud: "Jesus is mine. Bless the Lord, O my soul. O Lord, thou art my God, I will exalt thee. I will praise thy name, for thou hast done wonderful things" (Isa. xxv. 11). In this movement I had the sympathy and fellowship of the church. The great revival had commenced.

The nightly meetings were continued. The ungodly were attracted. We deplored their condition. We toiled and prayed for their rescue. God had restored to us the joys of his salvation; he upheld us with his free Spirit; then we taught transgressors his ways and sinners were converted unto him.

I do not say that a process of this length and character is always judicious or necessary. But we are so prone to formality, self-seeking, and self-deception, even in our holy things, that it is always profitable to heed the exhortation of the weeping Prophet, "Let us search and try our ways, and turn again to the Lord" (Lam. iii. 40). Always remembering that "the preparations of the heart in man and the answer of the tongue is from the Lord" (Prov. xvi. 1). By this process we found, as one has said: "To repent is to be forgiven, to give up is to receive, to be weak is to be strong, to be nothing is to be everything." In almost every church I believe that such a week of prayer and heart-searching would lead to the conversion of sinners. What an experience David had before he could exclaim, "Then will I teach transgressors thy ways and sinners shall be converted unto thee!" (Ps. li. 12).

REV. ANDREW REED, D. D.

Since writing the above, Sir Charles Reed of London has sent me the Memoirs of his father. Dr. Reed was a pastor in that city. He was considered, in this country

and in Europe, one of the most able and useful ministers of his age. He was at one time exceedingly anxious for a work of grace. He began with himself. He says: "I am not fitted for extra work. I will set apart a day for reading, recollection, and prayer. I will pursue this course, day by day, until the blessing comes. Without this blessing I am a poor, lost creature. This darkness, depravity, and earthliness 'goeth not forth but by prayer and fasting.' Earthliness and sin hang heavy on my soul. I wait in agony for the salvation of God. I want to know religion in the form of freedom and victory." At this time he had an affecting season of prayer with his nine deacons. And now was to come his first extra lecture. He says: "My eye was struck with this passage, 'No man saith, what have I done?' 'A good text,' I said,-'for my people.'" And then he cried: "Alas! it is ever thus, ever losing personal interest in my official duties. 'What have I done?' This I repeated many times. My sin, ingratitude, and unprofitableness, the forbearance, pity, and goodness of God, were present to me. I cast myself at the mercy-seat, exclaiming, 'I cannot go on without God.' I thought, I wept, I offered broken prayer. I see it, I feel it; I would not be the hateful thing that sin has made me. I looked at his infinite mercy and then I cried: 'Is anything too hard for the Lord? No, no, if thou wilt thou canst make me whole.' I read the 32d of Jeremiah, the 6th of Isaiah, and the 40th Psalm. I had admiring

thoughts of God and breathings after his Spirit. I was ready to say to everything earthly, 'Touch me not, I am God's.' "

Such was Dr. Reed's preparation for an extra effort for the salvation of souls. We are not surprised that a revival of two years followed, and that more than two hundred persons united with his church, including his third son. Such was the humiliation and prayer of the man whose unequalled success in the cause of humanity and religion secured the attention, applause, and co-operation of lords and princes. In conducting this work he preached ten pointed sermons to his church. They took part in the meetings for prayer. The anxious crowded his house, and great numbers found the Saviour.

In St. Louis, Mr. Moody established a prayer-meeting for ministers, in January, 1880. This meeting will never be forgotten. Mr. Moody and most of the ministers were longing for a personal blessing. The time was spent in confession and strong outcrying to God. There were tears and sobs. Many have said, "We were never at such a meeting before." These meetings were continued. The result is a great blessing upon the ministers, and through them to the people. Numbers of them are now enjoying revivals in their own churches away from Mr. Moody's meetings. They now see what that preparation is which they have so long needed. And they now see just how that blessing may be obtained.

Said Dr. Edward Payson, "I never feel like saying a

word to sinners until I have a broken heart myself." Said Dr. Lyman Beecher, "I never had a revival without a tussle with myself, the church, and the devil."

TO INSURE REVIVALS OF RELIGION THE CHURCH MUST HAVE A PREPARATION OF HEART AND LIFE.

"Prepare ye the way of the Lord; make straight in the desert a highway for our God" (Isa. xl. 3). The crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed (Isa. xl. 6). Said Moses to God, when sent to warn the king, "Behold the children of Israel have not hearkened unto me, how then shall Pharaoh hear me" (Ex. vi. 12). If our Israel are not right with God, how shall our Gallios, our Nabals and our Pharaohs be won to Jesus.

The pastor, whose life-business is the study of the Word and the care of souls, must have the quickening of the Holy Ghost. How much more do they need it who are filled with worldly cares? It is indeed indispensable. The pastor is to pray and labor for this result. It is his imperative business to marshal the sacramental host and lead them on to conquest. He must see that they are thoroughly equipped for the conflict; otherwise they may be scorned and baffled. This is sometimes a most difficult task. But with God's help it can and must be accomplished. We need not wait for the quickening of the entire church. Some of them may be waiting for some manifestation of God's mercy.

The conversion of a sinner may arouse and enlist them in the cause.

It is sometimes said by the pastor, "I am preaching the gospel, I am sowing the good seed, and I leave the result with God." But suppose you are sowing the good seed among thorns and stones and briers. Is not Christ saying to you, "the wicked one catcheth away that which was sown" or, "because they had no root they withered away" (Matt. xiii. 6).

In my early ministry an elder of a country church came to me and said, "My pastor and our church are very anxious that you should come out and labor with them." When asked about the condition of the church he said, "They want a revival of religion and they are thoroughly prepared to work for it." I trusted his word. With much inconvenience and hardship I left my parish and preached every evening for nearly two weeks. The community was aroused. The sanctuary and the inquiry-meeting were filled. But there was scarcely a single conversion. The church were interested *spectators*. As I was leaving, the elder said to me, "I see now that we were utterly unprepared for the work." This was the last time I ever labored for a revival of religion among the unconverted until my own heart and some members of the church were prepared for the effort.

According to the laws of cause and effect, a cold, dull, drowsy church cannot enliven men who are dead

"in trespasses and sins." Everything waits for the bride elect, which is the Church of Christ. Their sin must be annihilated. The world to them must be crucified. They must pluck out the right eye and cut off the right hand. They must destroy the accursed thing from among them. God is saying, sanctify yourselves (Josh. vii. 11). With love and trust bow to the precious Saviour.

What then is the pastor to do? In the great revival under Hezekiah, he himself was first aroused. Then they took counsel. Then the priests sanctified themselves. Then the king sent letters, by post, from Dan to Beersheba, exhorting the people to come up to a week of humiliation and prayer, and "turn again unto the Lord God of Abraham, Isaac, and Jacob" (2 Chron. xxx). They not only kept the week of prayer, but the whole assembly "took counsel to keep other seven days with gladness." Here is an example for the pastor. As soon as he has found the Saviour in all his preciousness, he is to strive for the quickening of individual Christians.

The most common, easy, and unobtrusive step is a neighborhood or church meeting for prayer and conference. This may continue five or six evenings each week until numbers are prepared to labor for the impenitent. Then may follow preaching-services. Some prefer Evangelistic prayer-meetings. Here the pastor presides and briefly presents some appropriate theme, while all should strive to gather in and win the

impenitent to Christ. This is philosophy and Scripture. Pentecost was preceded by the most remarkable prayer-meeting ever held.

Those most earnest for revivals strive in some way for the quickening of God's people. Said Peter to the followers of Christ, "I think it meet *to stir you up* by putting you in remembrance (and that) as long as I am in this tabernacle" (2 Peter ii. 13). So Paul and John. How the sainted Edwards rang out his warnings to the Church of Christ. So in modern times. Dr. Nettleton always threw the people off from all human dependence. He insisted on prayer, fasting, and confession of sin.

Other methods are often successful. A pastor who has been marvellously blessed says: "I have never known the following process to fail of a revival, — solemn sermons; a day of fasting, prayer, and confession; a committee to visit every family. Sometimes a revival pastor is called in. The church must be pressed with the idea that salvation is to come out of Zion. 'My soul, wait thou only upon God, for my expectation is from him' (Ps. lx. 5). Short, appropriate, frequent singing; each preaching-service followed by a brief inquiry-meeting; faithfulness to the sinner, — showing him that if he is given over by the Spirit of God he is lost forever, and that if he is sin-sick there is life, life eternal, for the asking."

Rev. Dr. Humphrey, late President of Amherst College, says: "After a revival in my old parish a good

deacon said to me, 'Before the revival I wondered why you preached so long and pointedly to the church. We thought it was cruel to lay the charge of not having a revival to us. But I see now how needful it was.'" Dr. Humphrey adds: "If we had the facts, I believe it would be found that nearly all the most powerful revivals have been preceded by earnest and faithful appeals to the church."

Dr. J. F. Kendall thus writes of the great revival in the churches of Laporte, Ia.: "For the first ten days the preaching was to the churches only. The blessing to them has been immeasurable. Their testimony is, "We never before knew so much of the grace of God and never before were our feet so firmly upon the rock.' There were in these meetings from three to four hundred persons hopefully saved." The church must move with the pastor.

In preparing for revivals in former days, ministers, in this country, have often urged upon the church the profoundest motives with great fidelity. Conscience has been awakened. There have been great heart-searchings. They have been told to "confess to God, on their knees, that they had forsaken the Lord, that they had lived for the world more than for Christ, that their example had quieted sinners, that they had provoked the Holy One of Israel unto anger and were utterly unfit to labor for souls." Thus the deceived and the faithless have been alarmed. Confessions of

sin have been made. Tears of penitence have flowed. Love to Jesus and his cause has prevailed and the godless have turned to Christ.

But we are to rebuke and reprove and awaken the church with "all long-suffering." We are not to scold them, or to be always insisting on law and duty. There is a soft spot in men's hearts that can be reached by pathos and love. I knew a pastor who was especially hard and faithful. One evening, as he was leaving his meeting, a good sister said to him, "I am so tired of being scolded." He was startled. He carried this reproof to the cross. His heart was moved. He said, "I try to be faithful, but how rarely do I strive to melt them with my own broken heart and with the precious love of Jesus." Let us always remember that while the godless and the faithless must be moved by a sense of guilt and danger, yet more souls are, in the end, won to Jesus by tears than by frowns.

II.

IF WE WOULD HAVE REVIVALS WE MUST MAKE THEM OUR SUPREME BUSINESS.

NOT a secular but a sacred business. It is not merely a reputable performance of the routine affairs of the church and the household. Says Robert Hall: "The grand scope of the ministry is to bring men home to Christ." This also is the supreme business of all Christ's disciples. And yet what crowds of people merely repeat their prayers. Satisfied with this they wait for God to do their work. But oh, this calamitous waiting! With some it continues through life; but in your passivity you cannot expect God to give you this stupendous blessing. This revival work is an *absorbing business* — a business in which you are to be an indispensable factor. If God gives you aid you may expect it in answer to your prayer and in help to your own exertion. "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel that they go forward" (Ex. xiv. 15). They had prayed; now, trusting in him, they are to act. God does not do our part. We are to do our best, then he will do the rest.

A friend of mine, while a young missionary, was lost in the Himalaya Mountains. His brethren were out in search of him. When found they are reported to have said to him, "We have been praying for you these two hours." "Yes," was the reply; "but I think brethren if you had prayed for me one hour less and had searched for me one hour earlier you would have found me sooner." When you can pray trustingly for a friend, then bring him to Christ; and when you can pray trustingly for a revival of religion, then consider what is needed, and enter upon that work with plan and purpose. It is a business requiring common sense enterprise, and patient toil.

Our great Creator is a God of order. He transacts his affairs in a business way. The mighty sphere of the starry universe does not fall back one second in its ceaseless course. "And God saw everything that he had made, and behold it was very good" (Gen. i. 31). Said Jesus to his parents, "Wist ye not that I must be about my *Father's business*" (Luke ii. 49); and how he commended the business ability of the man who gained five talents. "And they that be *wise* . . . and turn many to righteousness shall shine as the stars forever and ever" (Dan. xii. 3). Paul and the early disciples laid their plans and made their herculean efforts under the guidance of the Holy Ghost. Says Nehemiah, when rebuilding Jerusalem, "I appointed every man in his business" (Neh. xiii. 30). The pastor and the physician

are professional men. The business of one is the healing of the body; the business of the other is "the cure of souls." The young physician gets what training he can and then goes forth to his one grand business; and the one that cures the worst diseases and the most of them is the best doctor. And yet God does the healing. In the same way the young divine goes forth to the grandest business on the face of the earth; and he who under God saves the hardest souls and the most of them, and enlists them most successfully in the Master's work, he is the best pastor. For this end he preaches and prays and toils with them. He reaches the conscience and the heart. There is point and pungency. He examines each class of persons, and he adapts his methods to their peculiar difficulties; and he follows up this work with prayer and toil until sinners are safe in the arms of Jesus. Both these professional men are guided by business principles.

But I know a pastor in a distant city who once wept because he could have no revival. The next Sabbath he preached a faithful, feeling sermon. During the week he did his part in a large jovial party, and then fell back into his old routine. I know a pastor who preached an earnest, tender sermon, and the next Sabbath exchanged pulpits with a cold-hearted neighbor. I know a pastor who preaches well, but he makes no prayerful visits and uses no other converting means. People admire his sermons, but they win no souls to Christ. Are

sermons the one end? *These* are no men of business. Their people, with whom they must stand at the Judgment, are threatened with destruction; but they take no efficient means for their rescue. Should physicians allow their patients to die through such inefficiency and neglect they would be condemned and discarded. What can be said of those pastors who do not make "the cure of souls" their one chief aim and business?

THE CALIFORNIA CHURCHES.

In one of their cities the state of religion was so low that the ministers of the three churches were reproached with the charge that there had never been a soul converted through their efforts. In view of this stigma neither of the pastors left his charge nor dragged along in dreary routine; but the question arose, "What can we do?" Christians were called together. It was an earnest business meeting. Everything was dark. They saw that God alone could help, and their first resolve was to plead with heaven and earth till this reproach was removed. So from day to day they conferred together and prayed to God. But the season was inclement; the weather interfered; yet still they prayed and worked. And now Providence began to smile. The meetings increased in number and power. Sinners were converted. The news spread. The people were visited. The work of grace advanced until a new aspect was given to society. The three churches were greatly

strengthened, and the writer exclaims: "I am so hot from the flame of a glorious revival of religion that I want to set fire to the Rocky Mountains. We sincerely feel that this is all of the Lord."

Now the project undertaken by these Christians was a business just as wise and successful as was that of Nehemiah and his people, while the wrathful Sanballat was crying, "What do these feeble Jews?" and the scoffing Tobiah was exclaiming, "If a fox go up he shall even break down their stone wall" (Neh. iv. 2, 3). God accomplished both through the courage, prayer, and business efforts of his children. And now what church or churches may not in this or in some other way seek and find a blessing? If, in the darkness and difficulty, the question comes, "What shall I do?" listen to the words of Jesus to his disciples, "He (the Comforter) shall teach you all things" (John xiv. 26). Seek this guidance. Then look at the circumstances, and think and study, just as a mechanic, merchant, physician, or lawyer would do.

Business men make thorough preparation for the busy season. They attend to buying and selling, sowing and reaping, at appropriate times. They watch the state of the markets, and take advantage of every favorable change; and many secure customers by sending out samples of their goods. But says God, "The merchandise of wisdom is better than the merchandise of silver" (Prov. iii. 14). Now examine the condition of

souls and the state of things. Decide what is wise to be done. Then believe, and step by step press forward under the lead of Jesus. If you have purpose, plan, and adaptation in the pulpit, prayer-room, dwelling, and street, it will arm you with deadly earnestness in carrying out your project. It requires business capacity in good men to enlist God's people, to win the wicked to Christ, to gather converts into the Church of our Lord, and to train them in his service. And the cry will sometimes come, "O Lord, who is sufficient for these things?" And then come the words quick and strong, "Behold God is mine helper" (Ps. liv. 4). And that is enough. There are men toiling for gold whose struggles are fiercer than yours, for in all your appalling difficulties you may be tranquil in God. There are men who rush into the deadly conflict, and there are physicians who cure contagious and deadly diseases with no trust in God. They even die in their endeavors, with no promise from God. But in the darkness of *your* extremity a form of light stands at your side, and the sweet whisper comes, "Lo, I am with you." In truth a revival of religion brings to man the most exultant hours that are ever enjoyed in this mundane sphere.

IF WE WOULD HAVE REVIVALS WE MUST EXERCISE TACT IN THE MASTERY OF OBSTACLES.

There are times in revival work when something more is needed than mere ordinary business capacity.

Tact is not mere genius nor mere talent. It is the faculty of searching into difficult things and of devising ways and means of securing desirable results. Job (xxix. 16) says: "The cause which I knew not I searched out."

THE SKILL OF NEHEMIAH.

During the dispersion of the Jews one lone man undertook a stupendous and seemingly hopeless project. He was cup-bearer to the great king Artaxerxes. In the face of the fiercest opposition he would go up and rebuild the walls of his beloved Jerusalem and revive the true worship of God. But the king would naturally oppose this step. First then he weeps and mourns and fasts and prays and confesses his sins and pleads God's promises. The great wisdom of this step will appear. He did not seek the help of the king, but he entered his presence with a sad countenance. Then said the king: "Why is thy countenance sad? This is nothing else but sorrow of heart." Then was he sore afraid, but he prayed to God and told the king all his desire, and asked for protectors and letters, and all needed means of rebuilding the city. Three days after his arrival at Jerusalem he went out secretly by night to survey the broken walls and the burned gates. He then opened the matter to the remnant of the Jews that were there "in great affliction and reproach." Then, armed with sword, javelin, and trumpet, they went to the work amid

the taunts and threats of outside enemies. In fifty-two days the walls were finished. Then came the most difficult task of all — a revival of pure religion. For eight days all the people were gathered in the street. And they made themselves booths. They were instructed and counselled. "And all the people wept when they heard the words of the Law" (Neh. viii. 9). They kept a solemn fast, and they confessed their sins. "And when Ezra blessed the Lord, the Great God, all the people answered Amen, Amen, with lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground." And so the people are consecrated to God and his worship is restored. In this sublime history there is not one ostensible miracle. It is God hearing prayer. It is God giving to Nehemiah not mere business ability, but the most consummate tact and the most exhaustless energy in worldly and spiritual projects.

I love to read the history of this man. It is for us. Let us study it, and mark and imitate the tact with which this simple cup-bearer in an enemy's land secured such a secular and spiritual revolution. He was trustful, *wise*, enthusiastic, determined, no matter how dark the prospect or how huge the obstacles. The Lord his God guided every step. So will God give wisdom to you, largely and lovingly, without upbraiding.

How adroitly and with what a feeble instrument did Jesus revive religion in Samaria! A weary traveller, he

asks a poor woman for water at Jacob's Well. This interests her. He then refers to the living water which he could give her. This arouses her curiosity. He did not say to her, "You are a poor, miserable, unclean Samaritan," but he proceeds to tell her sad history. This amazes her. Then follows some spiritual instruction and reproof. This leads her to say, "I know that Messias cometh which is called Christ" (John iv. 25). Then come the astounding words, "*I that speak unto thee am He.*" Then the woman believes, and instantly she thinks of others, and she goes for them and brings them out to Jesus. And in that revival of "two days" (John iv. 40) many were born of God. Read that masterpiece of wisdom by which St. Paul, in the presence of that august and pompous court, led King Agrippa to exclaim, "Almost thou persuadest me to be a Christian" (Acts xxvi. 28). And then his address to the philosophic Greeks at Mars Hill (Acts xvii.). So, St. Peter at the Pentecost. In these cases Jesus, Paul, and Peter adapted themselves to their hearers. They first interested them. They spoke to them of personal matters. They wisely led them on to the subject of personal salvation; and thus they became all things to all men that they might by all means save some (1 Cor. ix. 22). And so in hopeless cases men at this day, by study and prayer, are led to circumvent the adversary and open the way to a revival of religion. Good has even come out of disasters.

HOW THE DEVIL WAS FOILED.

Mr. William A. Booth, a devoted elder in one of our New York churches, once said to me, "Did I ever tell you how the Devil was caught in his own net?"—"No."—"Well," said he, "there was an important Orthodox church in Connecticut. I went out there for a summer vacation. I found the church sadly divided about revival measures. The pastor had left and the church had scarcely been opened for months. It seemed to be a hopeless case; but, after considering the condition of these hostile parties, I went over to the city of New Haven, and invited a sterling young man to come out to the place on Thursday next. On Monday I informed a friend of his coming, and was told to invite him to his house. This was between ourselves. On Thursday evening he was at the prayer-meeting, and was invited to speak. At the close of the meeting I said to some of the brethren: 'This young man will be here over the Sabbath; suppose you ask him to preach?' He preached that Sabbath, and the next and the next, and attended the prayer-meetings. In a few weeks the interest and union was such that a four days' meeting was decided upon. The Rev. Dr. Taylor and some of the best ministers to be found were there. The house was crowded. The spirit of the Lord was with his people. They were again united and earnestly at work. The inquiry-room was filled, and many souls were

born of God. To this day that has been a flourishing church. Thus was the adversary caught in his own snare."

No idle, bungling, inconstant, timid man need expect much success in revivals. Individuals and communities are very unlike. And some pastors yield the hope of a revival because they cannot have one in their own pet way. They should study and meet the peculiarities of their people. Christ died for them. He will show his disciples a way to win them.

A GREAT VICTORY.

Rev. Dr. Jacob Little of Granville, Ohio, at one time found his church in a low, discouraged condition, and his people given up to worldliness. In describing the thing he says: "The young people of Granville were all getting crazy with ball-going. They would not go to church. What now can be done? I finally laid this plan. First of all I found the most influential young man among the ball-goers. I asked him who was the most interesting young lady. I saw the two together. This pleased them. I then broached my plan for a Bible class, *with them* for managers. The thing took. We met at the house of the young man's father, who was a Judge and a Universalist. I kept clear of the church and the minister's house. When I faced that company I was put to my wits. What could I say from the Bible to interest them? The Judge slammed

his door between us and his office. I finally gave them a little history, a little geography, some literature, a good deal of fun, and at the end a very little religion that should pinch the conscience. The next time more came and the Judge left the door open a crack. The next time he threw the door wide open and turned toward us. Before spring the Judge and all his family were converted and my Bible class was the most popular thing in Granville." That Bible class continued while the Doctor remained in town and was often attended by two hundred and fifty persons.

Now it may be said, "I am preaching the gospel and am striving to do my duty, what more can I do?" The Doctor was not dealing in mere abstract truth. His great study was to meet the peculiarities of the case. His first great point was to *interest* the young people. In this way only could he draw and hold them. First of all he reached the leaders. This was true wisdom. How many entirely ignore such methods. St. Paul excelled in such skill. Any man of good sense can do this. It is said that a poor, ignorant boy may become a skilful catcher of fish. He learns to adapt the bait and its position to each class of fishes. Christ said to Peter and Andrew, "Follow me and I will make you fishers of men" (Matt. iv. 1), *i. e.*, I will give you skill in this work. Look to him. Study closely the condition and characteristics of individuals and communities. Then decide what are the things most likely to catch

their attention and interest their feelings. Then, trusting in God, go bravely forward.

Dr. Little has also described a revival in Granville where darkness, mud, and storm could not hinder the gathering of the people. First of all the church was wisely and deeply enlisted. Most of the male members of the church arose in the social meetings, made confession, gave in their testimony, and meltingly invited sinners to Christ. Then individuals went to houses, shops, and everywhere, inviting sinners to the gospel feast. Parents were pleading with God for their children and weeping with joy and gratitude. Young converts were intensely engaged, and religion was the all-absorbing topic in taverns, stores, and sidewalks.

There is always something in the way of a revival. The world, the flesh, and the Devil are always busy. The obstacles are different in different parishes. Sometimes they are exceedingly small. A very simple but common example may amuse or interest young pastors. Many years ago I was pastor of a church where there was a large, efficient choir. But they were sadly frivolous. There were frequent whispers, merriment, and note-writing. This gave me much thought and anxiety. I was sometimes tempted of the Devil to reprove them openly. They deserved it. But I said: "This will repel them. My desire is to win them,—to win them first to myself, and then to Christ;" and so I studied the case and looked to God for wisdom. And here came in my

rule to treat with special attention those persons by whom I was annoyed. I called upon each one of them. Without allusion to their trifling I spoke to them of my love of music, and of my connection with an academic and collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon after arranged a series of evening prayer-meetings in the chapel. I then called upon the choir again, invited them to our meetings, and requested them to sit together in a forward seat and to conduct the singing. A large number of persons soon after united with our church. Among them was every member of that troublesome choir. And without ever suspecting my annoyance, they were for many, many years my help and my joy.

We are attracted by the man of "glittering generalities." We are amazed at the power of the logical reasoner. We are moved by the "sparkling figures" and gushing emotion of the man of eloquence. These may be good men. They may be doing good, but they may lack that faculty by which revivals are secured. Here they may fill the public eye, but how few of their spiritual children will reach heaven! A profound lawyer may gain but few cases. A learned physician may be a poor practitioner. A man may gloat over the beauty and fragrance of flowers, and have no skill in producing them. So I remember an able pastor who had a beautiful theory of revivals. But he was so wanting in tact that he never

executed his own theories. His neighbor was intent upon the business of turning men to Christ. He contemplated the value of lost souls, and he sought out the best methods of saving them. He had a profound appreciation of the power of God's Word and the infinite possibilities of the Holy Ghost. He adapted himself to the peculiar characteristics of his people and to the obstacles that lay in his way. He had an ardent way of "putting, emphasizing, pointing, and setting home the verities of the gospel." He was not only a tremendous worker, but he had peculiar tact in enlisting the young and the old in revival labors. And so his church increased with unparalleled rapidity.

The man who uses the best means for the conversion of souls, accompanied by the mightiest power of the Holy Ghost, is the wisest man on the face of the earth. "He will be the St. Paul of his generation," and will "shine as the stars forever and ever." This tact is worth acquiring. And it *can be* acquired. Mr. Moody began as a bungler. He failed as a young convert. He then looked to God, to himself, and the world to see what *he could do.* By constant study of the wants and the methods, by exact adaptation to each person and circumstance, by untiring zeal and dependence on God, and by doing his best every time, he became an adroit workman. Let each disciple lean on Jesus and make the trial.

WE MUST ABANDON OUR DEFECTIVE PRAYERS.

Every true Christian believes in the efficacy of prayer, but there are grave and fatal mistakes in reference to the petitions that will prevail. Ruskin says, in substance: "When we hear a man swear in the street we say he is taking the name of God in vain. But when a man asks God for what he does not really want he takes God's name in vain in a way twenty times worse than that." An honest man once confessed to me that during all his life he had trusted in the formalities of prayer to save him. But Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." No, not even if such petitions are accompanied by the most costly incense or the most heroic deeds.

Faulty prayers are often described. It needs but few words to show their character and results. There is no true prayer without the heart, and none without confidence in God. You would seek a favor from a person with little enthusiasm if you had no idea of success. So when you ask God with no expectation of an answer. *The wicked* have said to God, "What profit shall we have if we pray unto him?" (Job, xxi. 15.) You may pray for the pardon of sin and still cherish it. "If I regard iniquity *in my heart* the Lord will not hear me" (Ps. lxvi. 18). You may say to God, "Forgive us our debts as we forgive our debtors," when you do not for-

give others at all. You ask God to feel just as hardly toward you as you feel toward them.

There may be an impressive manner, tone, and expression without any true prayer. Hearing a cry of distress I one day looked upon the sidewalk and saw a little child upon her face, screaming to her mother, who was walking with a friend in front of her. This cry was unnoticed. Directly the child ran near to her mother and, throwing herself upon her face again, cried more loudly than before. Still there was no response. I knew that lady to be a most tender-hearted, loving mother. She would have rushed to her child at the first moan of real distress. So in many public and private appeals to God he sees no urgent desire, no deep anxiety, and no clinging faith. The conditions of an answer are not met.

Prayer is faulty when men come into the presence of God and address him with no becoming sense of his character or presence. "Let not thine heart be hasty to utter anything before God" (Ecc. v. 2). I was once greatly struck with the propriety and outward respect with which persons came into the presence of royalty. So while the great Jehovah would have us approach him in the name of Jesus, with holy boldness, he is "yet to be had in reverence of all them that are about him" (Ps. lxxxix. 7).

Persons pray against the fascination and oppression of the world while they make no effort to shake off

that world, which, like a millstone about their neck, is threatening to sink them to perdition. Others ask amiss that they may consume it upon their lusts. How many others are saying in public and in private, "O God, revive thy work, send down thy holy Spirit," while they are doing, despite to the waiting Spirit, and are seeking a fresh revival of earthly interest. Such hackneyed words and formal sentences are a chattering noise before the Almighty. If loud and confident, they are like swelling sounds, pouring forth from the frigid pipes of some grand organ. How presuming to expect an answer. "God is not mocked." They will secure God's frown. How fearful is this sin. Do you say then, "Shall we cease praying?" Yes, cease from such asking. Never breathe another breath of prayer until it part from your lips winged for the throne of God. Never approach him again without asking, "What is my errand?" Bring no more vain oblations. Incense is an abomination to me (Isa. i. 13). Never again insult God by presenting to him a heartless petition. And yet his command to you is, "Pray without ceasing." Never cease praying until the blessing comes. As Christ said to the Apostles, "Tarry ye in the city of Jerusalem *until* ye be endued with power from on high" (Luke xxiv. 49). We must thoroughly trust and earnestly plead the promises of God. Then our work will be easy and our success will be sure. Why is God so constantly insisting on trust, belief, faith?

Because it is the grand foundation of all religious success. You reject the proposition of a business man because you have no faith in him. When this distrust of men spreads there is a business panic. When the Christian reads the words of the Apostle, "For all the promises of God in Christ are Yea, and in him Amen, unto the glory of God *by us*" (2 Cor. i. 20), he knows perfectly well that not one jot or tittle of God's word shall fail. And yet when he reads of God's paternal anxiety to endow him with the power of the Holy Ghost, and even hears the command of God, "Be filled with the Spirit" (Eph. v. 18), he does not trust it. It is a dead letter to him. And so the Spirit is grieved, God is dishonored, and sinners are lost. He may pray and toil. He may walk by sight and work with force. But he does not believe God's promise to him — and so he is numbered among those of whom it is said, "And Jesus did not many mighty works there, because of their unbelief" (Matt. xiii. 58).

It is the privilege of man to trust God for a present blessing. How often do we think of the four men who let down the leper through the roof of the house into the presence of Jesus (Mark ii. 3). Their faith and effort were immediately recognized and rewarded. So with great numbers who brought their afflicted ones to Christ for healing. Jesus said to the Ruler, when he was about to raise his daughter from the dead, "Be not afraid, only believe" (Mark v. 36); and when Jesus

healed the woman who had an issue of blood twelve years, he said to her, "Daughter thy *faith* hath made thee whole" (Mark v. 34). He healed them at once.

DR. S. I. PRIME'S AFFECTING DESCRIPTION.

In that intensely interesting and widely known book "The Power of Prayer," by Rev. S. Irenæus Prime, D.D., of the "New York Observer," we have such striking incidents as these. A young man in New York was deeply concerned for the salvation of his father in Massachusetts. He left the Fulton Street prayer-meeting and took passage on a Long Island Sound steamer. He took a stateroom alone, and spent nearly all the night in wrestling prayer for his father. What a place for prayer. And yet a window in heaven was opened upon that stateroom. On reaching home the next evening he took down the Bible and said: "Father, let us read a chapter in the Bible and pray." "Certainly" said the father, "you read." After reading, his father led off in prayer, pouring forth the most fervent petitions. It was the first out-gushing of the new-born soul. "Father," said the son, as they arose from their knees, "how long is it since God gave you a heart to pray?" "I first began to pray last night. I was awakened in the night and cried to God for mercy, and he has had mercy upon me." That son had an unconverted sister in Boston. He went at once to tell her of her father's conversion. He told her the joyful news and exhorted her to surrender her-

self at once to God. Christian friends united in prayer for her. She yielded, and in twenty-four hours the brother was on his way to tell the father what the Lord had done for her soul.

In both these cases, faith was the foundation of success. The conversion of the father immediately followed the prayer and faith of the son. The conversion of the sister soon followed the prayer and faith and needed entreaty of the brother. I have myself witnessed hundreds of cases where God bestowed an immediate blessing on the prayer and work of faith for souls.

One day I became mysteriously interested in the conversion of a most decidedly irreligious man. His case seemed to be hopeless. Although he was a comparative stranger, I took an opportunity that day of speaking to him tenderly of the truth of religion and of my intense desire for his salvation. That evening he was, by my invitation, at our evangelistic prayer-meeting. That evening God blessed to him an appropriate word. He stopped for conversation and prayer, and retired to his home a new man. Twelve hours before that evening he was an open opponent of religion. From that evening he has been a valiant disciple of Christ.

Being similarly exercised in reference to the immediate conversion of a young man who was neglecting his salvation, I followed him, one evening, from a prayer-meeting to his home. There I conversed and

prayed with him until he yielded himself to Christ. He afterward studied for the ministry, and has welcomed many souls to the table of the Lord. Thus in personal interviews and in public meetings I have seen multitudes bowing humbly and suddenly to the cross of Christ. And these converts have run well. In these cases Christians had some view of the value and danger of souls. They saw that Satan and not God was detaining the sinner from Christ. They felt that an immediate surrender to Jesus would meet the very object for which he died. They remembered such words as these: "God *now* commandeth all men everywhere to repent" (Acts, xvii. 30); "*To-day* if ye will hear his voice harden not your heart" (Ps. xcv. 7); "Remember *now* thy Creator."

But I hear the Christian saying, "I have for many years been praying for the conversion of a particular soul, and I trust that sometime God in his sovereignty will answer those prayers." While God in his sovereignty has been waiting *these many years* for your prayer and work of faith for the *immediate conversion* of that soul. That sinner should *now* yield to Christ. Your failure is not the fault of God's sovereignty. "Yea, let God be true, but every man a liar" (Rom. iii. 4). God answered every prayer of faith in the Bible. Christ stands by his irrevocable words to the blind men, "According to your faith be it unto you (Matt. ix. 29).

Seek that faith now. Trust God to convert that soul *now*, and do your best to win him *now* to Christ, and you may hear God saying to you, "Before they call I will answer, and while they are yet speaking I will hear" (Isai. lxv. 24). Oh, the power of faith! Jesus did not say to the mother whose daughter he healed, "Great is thy desire or humility or patience," but he exclaimed, "O woman, *great is thy faith.*"

This is the first thing in conversion to God. "Jesus takes the royal diadem of salvation and places it upon the brow of faith." Justified by faith, saved by faith, crowned by faith. The man who thoroughly trusts God is a mighty force. As a prince he hath power with Jehovah. The hand of faith can reach the heavens. The spirit of faith can move the eternal throne. For all things whatsoever ye shall ask in prayer, — with desire? No. — With hope? No. — With tears? No. But all things whatsoever ye shall ask in prayer, *believing*, ye shall receive (Matt. xxi. 22). For the Spirit itself maketh intercession for you according to the will of God. Prayer, dictated by the Spirit of God, is always answered. What blessing has not faith secured? *All things* are possible to him that believeth (Mark ix. 23). Through faith the Old Testament worthies "obtained promises, and out of weakness were made strong" (Heb. xi. 33, 34). And Paul speaks of the exceeding greatness of his power to us ward who believe (Eph. i. 19).

Skeptics and philosophers, drunkards and worldlings,

warriors and anaks, kings, and priests, led on by the arch-fiend himself, cannot stop a revival of religion. For they can do nothing with the prayer and work of faith. They quail before the soldiers of the cross who are fighting the good fight of faith, armed with the sword of the Spirit. Jesus has supreme control over principalities and powers and might and dominion and every name that is named (Eph. i. 21). His host is "more terrible than an army with banners" (Song of Solomon, vi. 4). At their approach there will be trembling and rout in the enemy's camp, for with the shield of faith "they shall be able to quench all the fiery darts of the wicked," (Eph. vi. 16).

There is nothing more dismal, fatal, and common to man than unbelief. And there is nothing more insulting to God. "Let not the wavering man think that he shall receive anything of the Lord" (James i. 7). Without faith you refuse to accept God's transcendently precious gifts. Do you now ask, "How shall I obtain this confidence in God?" You may be living in a closed house. "Throw open the blinds." Let in the glorious sunbeams. "The entrance of thy words giveth light" (Ps. cxix. 130). You are first to believe every word in God's book. And it is "sparkling all through with sure and brilliant promises." Study these promises, for in Christ they are all "Yea and Amen." Think of God's character and Christ's love. But this is not all.

The sick man not only believes that his physician is skilful, but he believes *on him*. He puts his life into his hands. John frequently speaks of believing *on* Christ. Paul and Silas said to the Jailer: "Believe *on* the Lord Jesus Christ and thou shalt be saved *and thy house*" (Acts xvi. 31). You are just to put yourself, your household, or your friends into the arms of Jesus, *resting on him* with a thousand times more confidence than you would in the hands of the most skilful physician on earth. Plead with God for this perfect faith in Christ, and rest not until you have this blessing.

Filled with this spirit, fasten your mind and heart on some one thing at a time. Take the consecration of your own heart and life to God, or the conversion of a particular soul or household or class or circle, or the descent of the Holy Ghost upon the church and the community. Then take the promise of Christ to his disciples, "And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. xxi. 22).

Pray for the perishing. Jesus died to save the lost. His promises are sure. And yet how many prayers in the home, the chapel, and *the church* utterly ignore the ungodly. I once heard a man go through his regular routine of prayer, who never alluded to the anxious request of his young friends to be remembered in his petitions. How we pray for our loved ones when dangerously ill. And yet how unspeakably alarming is

the condition of the impenitent! How their salvation would honor Jesus! Kneel before the cross. Plead his promises for the perishing until you can say, "'He is faithful that promiseth' (Heb. x. 23). He has my perfect trust."

CHURCHES OF CHRIST MUST DO THEIR BEST TO SECURE THE REVIVAL PRAYED FOR.

Mere prayer is insufficient. True faith is not death. It worketh by love (Gal. v. 6). Jesus said: "My Father worketh hitherto, and I work" (John v. 17); "Go work to-day in my vineyard." The faith of Abraham, Noah, Paul, and Luther wrought with their works. God answers prayer on specified conditions. One of these is appropriate effort. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi. 46).

If you are disabled and destitute, you can merely pray for food. You can also pray for rain. But if you ask for a crop of grain God will not give it unless you till and sow. If you ask for bread or riches they will not drop down from heaven. But God may bless your efforts to obtain them. As the people of God, you pray for the Spirit to move and save the perishing, while your cry must be, "Lord, what wilt thou have us to do?" You will do your best; then trust Jesus to do the rest. Here is true faith, with wise and energetic action. "You are workers together with him" (2 Cor. vi. 1). In this way Luther set in motion a succession

of movements that "startled into life the dreamers of his age."

MINISTERS AND CHRISTIANS

must watch and improve the providences of God. The providence as well as the Spirit of God has much to do with revivals. The health of men, the locality of individuals at a particular moment, the peculiar circumstances of the church and the people, the state of the weather, striking disasters, hard and depressing times, the sudden death of friends, may modify the action of men.

THE BANKER.

The cashier of a bank in this city was in the habit of passing our church on week-day evenings. Our evangelistic meetings were so distasteful to him that he always walked upon the opposite side of the street. As he was passing one evening, the door opened. He saw the light and he heard the singing. Stopping an instant, he said to himself, "That is sweet music, I will just look in." There he found the prayer, the testimony, and the breathings of God's Spirit. And it was all so striking, tender, and earnest that he was greatly moved. After an attendance of a few evenings he was a new man in Christ Jesus. In due time he, with his wife, daughter, two brothers, and two sisters, joined our church. He afterward became one of our active elders.

How marked was the providence of God in that street, that meeting, that opened door, that music! To God be all the glory! A family of lukewarm Christians were melted in sorrow and contrition by the dangerous illness of a dear child. The result was a household revival. Three young persons were seized with illness in a ball-room; one of the young men died amid the horrors of despair. This resulted in a revival for years. How many, like Luther, have been awakened and led to Christ by the sudden death of a friend!

Years ago an elder said to me: "Be careful how you treat an important man in our congregation. He was recently offended because I spoke to him about his soul." As I was their new pastor, this man and his wife, in the good providence of God, were at one of our vestry prayer-meetings. At the close I suggested that the church remain for prayer, while I would be most happy to converse with any individuals in the adjoining room. In passing down the aisle I stopped and quietly said to this man and his wife, "Will you not accompany us?" They immediately assented. And they were among the very first to unite with the church; and in time they and their six adult children were gathered with us at the Lord's table. How manifest was the providence of God!

The hard, depressing times of 1857–58 were followed by the most powerful and extensive revival this country has ever witnessed. In God's providence, men saw the

fallacy of all earthly dependencies and they fled to him for rest and support. Sometimes in the providence of God everything seems to favor a religious interest. There is an awakened and tender spirit among the people. The whisperings of conscience are moving the inmost souls of men. In some cases it is witnessed with pleasure by the church. But after a shallow experience and a feeble effort, the blessing passes away like the morning cloud. In other cases it is welcomed, as the becalmed sailor welcomes the breeze. Souls are aroused. Every energy is exerted. The cry of the pastor and the parent is, "This is the thing for which we have longed and prayed and wept," and so with Sabbath-school teachers and members of the church. They bow in penitence before the Lord. They trust his promises. They use the wise and efficient means, and the blessing comes. While therefore we are never to wait for every favoring circumstance, we are to watch and improve to the utmost those seasons which God seems especially to countenance.

Revival efforts should be guided by the providence of God. Preaching-services and inquiry-meetings are sometimes expedient. Again, evangelistic, cottage, or neighborhood prayer-meetings are demanded. Then faithful work from house to house is required. So in reference to persons reached.

When thwarted in plans for the community, I have turned with delightful success to the children and the

youth. So by watching the providences of God and by securing the consecration of my own heart and life I have always been able to reach some precious souls.

WE MUST SECURE CHRISTIAN CO-OPERATION.

Let the pastor and the church think and feel and move together *for the honor of the Master*. Diversity of gifts, all concentrated on one supreme aim, is of itself a stupendous power. Jesus promises a blessing to such. Even where two or three are thus together he is with them. With tears and prayers and confession Ezra proposed to the people a hard, self-denying work. When the pastor makes such a proposition to his church let them respond as the people did to Ezra: "We also will be with thee; be of good courage and do it" (Ezra x. 4). God does not send forth such toilers to fail. Paul prayed for the Philippians, that they might *strive together* for the faith of the gospel (Phil. i. 27). This was one secret of the amazing power and extent of the revivals of 1857–58. Christians, even of different denominations, came together to pray and work for souls. They went from their knees to plead with sinners.

To secure the co-operation of the church will sometimes require much wisdom. If we have the tender spirit, if we plead with Jesus, if we win men to ourselves, if we yield trivial matters, and treat those

who differ from us with special deference, they will usually aid us in adopting and carrying forward the most efficient measures.

THE SPECIAL INTERFERENCE OF GOD.

At one time just before the general establishment of the week of prayer, I felt that great good might accompany nightly prayer-meetings. But I must have the co-operation of the session. They consented to try these meetings, but they were opposed to their continuance, without some special indications of good. At these meetings we dwelt upon our sin and need. But there was nothing unusual. One night I was almost crushed with the fear of their discontinuance. On passing out with a tearful eye and heavy heart, I said to an aged elder: "Who is it? Is it I?" He saw my meaning. That was to me a night of anguish. I feared the loss of souls and the dishonor of Christ. And so in the night-watches I cried to God for help.

On the coming evening we had a tender, tearful meeting. There were confessions of sin and pleadings for help. The session were stopped for business. The elder to whom I had spoken said: "Brethren! these meetings are solemn and well attended. I move you, Moderator, that they be continued the coming week and, if the Moderator approve, that we have the preached word." This speedy answer to prayer seemed to me miraculous. For this was the first time that

my session had ever taken the lead in such a proposition.

On our way home that elder said to me: "After your word last evening, I went to a wakeful, prayerful night. I saw the desirableness of future meetings. This morning I called and expressed my feelings to another elder. Anxiety and prayer had disturbed *his* sleep. We agreed that, during the day, we would see the entire session. Thus came the precious meeting and the united action of this evening." From that time the work of grace advanced for months. The pastor and the church were one in prayer and Christian work. And many, many souls sought and found the Prince of peace.

The pastor may often increase the force of Christian co-operation by proposing to his church definite modes of action. After an earnest sermon on Christian work I have been surprised to find my people saying, "What would you have me do?" Says Nehemiah: "I appointed every man in his business." So it is in large business establishments. So it may be in our Lord's business.

After thought, consultation, and prayer, let the pastor see his church together, and earnestly lay some matters before them. It may be the appointment of a committee for the doors of the sanctuary, or the establishment of a Bible class or neighborhood prayer-meeting, or a Sabbath-school, household, or parish revival, or a districting of the region around the sanctuary, with the appoint-

ment of callers who are to converse and pray with the families, — leaving with them, it may be, a card or a tract, or an invitation to ordinary or extra meetings; it may be the visitation of the church or the earnest labor with personal friends. Whatever the object may be, let the pastor and the church seek the blessing of God and let them move on together in perfect harmony. I will here suggest a few things essential to the largest success.

WE MUST ENGAGE EARNESTLY IN PERSONAL WORK FOR THE IMPENITENT.

You were not brought into the kingdom of Christ simply to look on. If men are perishing in a burning house you strive to save them. You are not to wait for a revival. Your prayer and toil may bring one. The possibilities of a single Christian are marvellous.

PERSONAL CONVERSATION IS ESSENTIAL.

How often God blesses a simple word or deed. Naaman the leper was about to perish in his wrath, because he would not wash in the Jordan. A few kind words saved him. The men on board Paul's shipwrecked vessel were about to perish because they would not stay on board the ship. Ten earnest, decided words from the Apostle saved them. What crowds of people are hurrying on to eternity, feebly affected by the bedridden truths of religion. They must be warned and won to Christ.

Sometimes they may best be reached at their homes. One member of a family may be inquired for. This attention may be valued. This person may at once be led to the Saviour. Paul said to the elders of Ephesus: "I have taught you from house to house" (Acts xx. 20). A call upon persons after an impressive meeting has often resulted in conversion, during a prayer of consecration. Religious conversation is very essential in a time of religious interest. When that boat, crowded with human beings, was sinking in our waters, parents and others did their utmost to save their children and friends. This business was not left to the officers. A Christian lawyer, who was my early friend, once said, in an address: "You are all to be preachers — preachers by conversation, character, and every-day life. God did not ordain a priesthood to do the religious work of the world, and another order to do its secular business." How many soldiers of the cross by faithful converse have helped to save their friends whom I could not reach alone.

Let the officers of the church organize, instruct, and inspire the host of the Lord for this personal work. Mere goodish talk *about* religion may belittle the importance of the subject. There must be a prayerful, softened, believing spirit, with close, earnest, tearful words to a soul that is perishing. Paul ceased not to warn every one night and day, *with tears* (Acts xx. 31). Seek opportunities and rest not till souls are rescued,

for a soul — a soul is worth a thousand tears, a thousand fortunes, a thousand worlds. If saved it is angelic. It is bought with a price, and that price is the blood of the Son of God.

HOW GOD BLESSED THE MOTHERS.

An urgent and prayerful invitation to a religious meeting has saved millions. A mother of wealth and culture begged her thoughtless daughter to accompany her to a series of meetings. She went reluctantly and was saved. I never shall forget that mother's joy.

We are told of a widowed mother who had two skeptical sons. "For six years they had resided in a distant State. They now promised to visit her. A series of meetings had been proposed. In her deep anxiety she made it a matter of special prayer that they might be with her to attend them. The young men came, stayed some days, and were to return on Friday evening at ten o'clock. That very night the first sermon was to be preached. Instead of remaining at home, that mother prevailed on her sons to attend the meeting with her. At that meeting they were powerfully affected. At ten o'clock they hurried away. That mother seemed doomed to disappointment. But on reaching the hotel the stage was crowded, and they remained over the Sabbath. That night those two young men, among others, were pressing their way forward and kneeling at the altar, while, in a distant part of the house, that aged mother

was standing and lifting her heart to God with streaming tears. The next day they both threw their arms about her neck, and — telling her of prayer answered and of the love of Jesus in their hearts — they parted. Then, in the words of Mary, she exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his handmaiden" (Luke i. 46).

THE PRINCESS ALICE.

This lovely daughter of Queen Victoria, was once a great admirer of the infidel writings of Strauss. But long before her death, which so saddened England and the Christian world, she was converted to Christ. When asked when this occurred, she said: "Since a poor Christian talked to me of the gospel, I have been able to say 'I am saved.'" Each Christian must seek out and, by all judicious means, win persons to Christ. Suppose that each of you brings one soul to Jesus. Single individuals may set in motion great billows of spiritual blessing that heaven alone will reveal. Andrew *searched* and found his brother Peter, and brought him to Jesus (John i. 41). And how many did Simon Peter bring to Christ?

It was personal seeking and finding. Just as soon as they were converted they sought their friends. Every Christian, young or old, should be asking, "Whom can I bring to the Saviour?" In these instances the effort

was slight. But in most cases not only prevailing prayer, but efficient and continued influence is indispensable. Even the sainted Paul exclaimed: "I am made all things to all men. I surrender ease, pleasure, and profit, that I might by all means save some" (1 Cor. ix. 22).

DR. D'AUBIGNÉ'S CONVERSION.

At a great meeting of the evangelical ministers of Europe I was invited to the house of Dr. Merle D'Aubigné. On entering the old family mansion on the banks of the lake, all embowered in elms, evergreens, and roses, I exclaimed, "Just the very place where the History of the Reformation should be written."

One evening he gave me a most thrilling account of his conversion to God. He said: "I belonged to a class of students in this city whose views of religion were very loose and erroneous. Two wealthy and cultured laymen from Scotland came to Geneva. They sought to win us to Christ. It seemed a hopeless task. But they sought our acquaintance. They conversed with us kindly and freely. They gained our confidence and love. They instructed us from God's Word and led us to the blessed Saviour." God's Word, *religious converse*, and prayer were the means blessed. These lay-brothers, Robert and James A. Haldane, gave themselves and vast sums of money to the Lord's work. James was, in different places, engaged in revival work

for fifty years. Who can estimate the results of those efforts? They are still rolling down the eternal ages with accumulating force. One of these results is a theological seminary where godly young men are preparing to preach the true gospel in Europe.

You may not do what Paul and Luther and the Haldanes did. You are busily engaged. All around you may be haste. And yet even you can do wonders. What did that Christian young woman do in an irreligious family and a worldly neighborhood? Through Christian influences, which she started, she has lived to see eleven ministers connected with that family and its descendants; while these pastors have received into their churches thousands of souls.

What did Mr. Kimball of Boston do when he led to Jesus that ordinary member of his Bible-class, D. L. Moody? And what did that Christian man do when he won to Christ Mr. McCall of Scotland, who, in broken French, is telling the poor in Paris of Jesus and his love, and who has seen established in that city and its surroundings fifty-six preaching-stations? And what did that Christian layman in this city do who met a ragged drinking man and begged him to become a Christian? Not content with mere prayer and exhortation, he took off his own overcoat and put it upon the almost naked back of this miserable man. He then followed him up until he became an earnest disciple of Jesus. That once wretched man is Jerry McAuley,

who, with his godly wife, is every day holding most effective evangelistic prayer-meetings in a good building provided for them by Christian friends. There the poor are being aided and converted, and many of the worst rum dens of this city are being closed. Talent and force are not confined to wealth and culture.

With God's help you can do wonders. In a few years you and all the millions on the face of the earth will be fixed for eternity. It will be heaven or hell. What are you doing to save them? Nothing? Inaction here is treason. How can God say to you: "*Well done* good and faithful servant! You have fought a good fight; receive your crown."

GOD'S PROFESSED CHILDREN MAY REQUIRE FAITHFUL ADMONITION.

This is an essential duty. They may stand directly in the way of God's blessing. The wheels are blocked. Others in the church may be crushed with worldly affairs. "The care of this world and the deceitfulness of riches choke the word and they become unfruitful." Others may be full of contention. Here is a personal work for members of the church, a work demanding wisdom, tenderness, and love. You can move and help each other.

You may say: "I am myself in difficulty. There is a coolness between me and a very obstinate church-member. I can do nothing." But you had better die than

stand between souls and heaven. Jesus says to you in substance: "Do you remember that your brother has aught against you? First be reconciled to your brother. Forgive him seventy times seven; and if you will not forgive him, neither will your heavenly Father forgive you" (Matt. vi. 15). Do you say, "I will forgive him when he asks my pardon"? A very sensitive man in my church once said to me: "I never loved Brother L. as I do now. In a warm talk last night he blamed me. Early this morning he called and said to me: 'I spoke too harshly to you last evening. You must forgive it.'" Now the sensitive man was the one most decidedly to blame. But Mr. L. would not rest while his brother had aught against him, and so he at once sought a reconciliation. And oh, how easy and pleasant and profitable it was! God blessed it. Those men are now in glory. Is your friend most to blame? Go to him with a penitent spirit and let the setting sun shine upon your reconciliation.

But you say: "I belong to a church where the pastor and the people seem to be groping in spiritual blindness. Everything is dull, formal, and discouraging. What can I do?" You can do just what was done by a layman in circumstances far more deplorable than yours. His church was distracted by dissension. The reign of the Adversary seemed to be supreme. The heart of this man was greatly oppressed. He cried to God for pardon and help. He cast his burden upon the

Lord. He then went and poured out his soul into the ear and heart of a Christian brother. They sighed and cried together before the Lord. Other members of the church were reached. They conferred together. They gathered for prayer. The means of grace were used. Dissenting parties were visited and brought together. The impenitent were seen and drawn to the meetings. Thus with melting hearts they prayed and toiled. The good work deepened and spread. Immense numbers were brought into the church, and one revival has followed another until that church is to-day especially noted for its size, harmony, and spiritual power. But for that one man this church might to-day be a spiritual desert.

Can you not do what *he* did? You did not enlist under the banner of the cross to hold back and criticise and hinder the advancing army. You are there to press forward and to inspire the host of the Lord with longings for victory. This your divine Leader requires. This you have promised. Are you now absorbed with other matters? Think of your own condition. See the spiritual desolations of the family, the church, and the world. See the dear Saviour wounded in the house of his friends. Listen to these stern whispers of your own conscience: "Thou art accountable. Thou art blocking the narrow way." Hear the words of God: "Woe to them that are at ease in Zion" (Amos vi. 1), and the words of Christ,

"Cast ye the unprofitable servant into outer darkness" (Matt. xxv. 30).

Let your heart break. Venture your all on Christ. Then you can go to your Christian friend, not with a hard spirit, blaming individuals and fretting about a dead church. But confess to him your own unworthiness. Then plead together for the quickening of the Holy Spirit. Have a loving, earnest talk with your pastor. Converse with other Christians. Reach the ungodly: and, as you pour out the deep longings of your souls, you will find the Spirit of God within you an electric power. You will find your souls nerved with tenderness, purpose, and decision. Thus the fire is kindled. It spreads. It reaches the household, the prayer-room, the pulpit, and the community. You are now gathered together as "live coals from off the altar of God." There is a revival of religion.

Will you enter upon this course? Never say: "What can *I* do?" or "Who can move such a sluggish, secular church as this?" Your dependence is upon a great and gracious God, who can at pleasure remove the weightiest obstacles. "Things impossible with men are possible with God" (Luke xviii. 27). God waits to bring the blessing through any man, woman, or child. I have known more than one *young* disciple whom he has, in this way, made the instrument of a religious awakening, for "he hath chosen the weak things of the world to confound the wise" (1 Cor. i. 27), that we may all

understand that the power and the glory belong to him.

Thus "believing ye shall rejoice with joy unspeakable and full of glory" (1 Peter i. 8). Thus clad in the whole armor of God, and throwing yourself into the front ranks of the sacramental host, you shall turn many to righteousness, and shine as the stars forever and ever" (Dan. xii. 3).

III.

HOW TO REACH YOUNG MEN.

THIS is a matter of supreme importance. Their name is legion. Their prospective power is prodigious. The smallness of their number in some of our churches is most appalling. Their souls are all precious jewels. They must be saved. When won to Christ, and enlisted in his service, it is infinite gain. It is not merely the rescue of worldlings, "skeptics, or sots." It is not merely to Satan the loss of followers. Jesus has won disciples who may enlist in his service millions of men. Who can prophesy the result had even Frothingham, Ingersoll, and Paine been as zealous for Christ as they have been for Satan?

How then can young men be reached? This question has been asked me scores of times. In the time of Zechariah one angel said to the other, "Run, speak to this young man" (Zech. ii. 4). When one came running to Jesus and asked him what he could do to be saved, Jesus, beholding him, loved him (Mark x. 21). So we are to love their souls, and long for their rescue. It will not do to keep young men at a distance, to give them mere instruction or reproof. There must be a

pleasant acquaintance, something social, friendly, ardent. They must feel that you are in loving sympathy with them.

In describing the way to reach young men, I shall venture, at the repeated charge of some of my brethren, to speak of my own experience. In Dr. Lyman Beecher's church in Boston there were gathered crowds of young men. One month after my conversion there I entered Yale College. Very soon Professor Goodrich, Dr. Taylor, and others, were holding meetings for the conversion of students. There we found a grand opportunity for personal labor with our companions.

FIRST EXPERIENCE IN A VACANT CHURCH.

Some of my first sermons were preached for pastors in this city. While here I one day accepted an invitation to preach for a single Sabbath in a New Jersey village. Feeling that something must be done beside mere preaching, I said at the close of the second service: "I am glad to see so many young men present. I shall be most happy if they will call on me at my lodgings, at five o'clock this evening." It was a question whether any would come; and if they did come I had not the slightest idea what I should say to them.

The room was crowded with worldly young men. We sang twice. I briefly read and prayed. Then, in the most familiar way, I gave them a welcome, told them what a precious, manly thing God's service was,

and how strangely and heartily I had been led to embrace it. I expressed my profound interest in their welfare, and begged them to embrace my loving Saviour. Expecting never to see them again, I bade them adieu.

THE YOUNG GALLIO.

As they retired, a bright young man turned and said to me: "I don't believe in these things. I don't attend church. I have not heard you preach. I came in here to-night to see what was up." We were at once seated, and engaged in religious conversation. After an earnest prayer to God he left me. I was so affected by this meeting that I consented to visit them again. The next Sabbath I had something for this young skeptic. All the day he listened most attentively. That evening, in a long and solemn interview, he professed to yield his heart to God. This settled the matter. I gave up all my former plans, and determined for the present to serve them as stated supply. I immediately became a resident of the place. This young man belonged to a prominent family. His conversion created a sensation. He was fearless, earnest, and active.

The one grand aim was now the conversion of souls. Christians were aroused, and enlisted in the work. Many personal efforts were made. Prayer-meetings were held in private dwellings. Lectures were delivered in schoolhouses. Personal conversation and prayer

followed these meetings. One entire week we had an evening preaching-service, followed by inquiry-meetings. Each young man converted was expected to converse with his companions, to pray for them, and to bring them to the meetings. A godly and accomplished woman was secured to teach a class of young ladies. I often opened that school with prayer and remarks. At the end of fifteen months, among the one hundred hopeful converts were all the young ladies of this school, and almost every young married and unmarried man in the immediate vicinity of that village. During this time a new church had been built and dedicated. The material and the spiritual aspect of church affairs was revolutionized.

How often since then have I thanked God that he put it into my heart, and gave me courage to invite those young men to my lodgings, on my first Sabbath with them. My experience in that village was worth worlds to me. It was a good place to begin. I was perfectly free to act. Dr. E. F. Hatfield, who has admitted to the church such crowds of people in this city, has described to me his first year's experience as a preacher. It was in a New Jersey village, and was very similar in its methods and its results to my own. Indeed, I believe that the first year of a man's ministry is of incalculable importance. Youth and ardor will commend him to the young, and revival success will give courage to his heart and type to his future methods.

FIRST EXPERIENCE AS A PASTOR.

At the end of this year and a quarter I visited my home in Boston, and accepted a call to a church in the immediate vicinity, just left by Dr. William Adams, on his removal to New York. This place was utterly unlike the one I had left. Some Boston families spent their summers here. An intense Unitarian influence pervaded the town. All the religious affairs of the place were conducted with the strictest propriety. What could I do here? How could I reach the young men? I joined a town temperance society. This gave me influence with some men outside the congregation. We had a young men's home-missionary society, where papers were read, remarks were made, and money was raised. I did my best upon the Sabbath and at the Wednesday evening prayer-meeting, and sometimes I lectured at private houses at a distance from the church. But there were no conversions to Christ. Something must be done. At this point I invited a leading young man of the congregation to ride into the country with me, for the purpose of calling on some friends. The distance was considerable, and we had a free and easy talk about the church, his father's family, the young men, and his own tastes and employments. On our return, we had a talk about his own condition, and about the salvation of his own soul. It was not a lecture, but he was led to speak to me with perfect freedom on these subjects. He was decidedly moved. I saw him

almost daily until he was rejoicing in hope. He was joined by two or three other religious young men.

After consultation with them, and with the officers of the church, notice was given of a course of Sabbath evening discourses on practical subjects to the young men. The effort of Christians, and the novelty of the thing, brought together a crowded house. As the seriousness increased, I did not propose any inquiry-meeting, but I invited the young men to meet me during some evening in the week at one of their homes. The first half-hour was spent in free conversation with each other. Then we were seated, and we discussed some difficult points in religion. In this way I could undermine excuses and bring the subject home to them with point and fervor. The meeting was closed with singing and prayer. It was easy to see who of them was seriously affected. Such were privately invited to remain. To these, minute instruction was given as to the way of finding Christ. Cogent appeals were made to the conscience and the heart. They were made to feel that Jesus was present, waiting to receive them. While kneeling, I often said at the close of my own prayer, "Will you not in a spoken word yield yourself up heart and soul to Christ?" Every young man who uttered a word of prayer became a Christian.

As fast as they gave evidence of piety, they were urged to influence their companions and friends. In this way the leading young men of the place became

workers in the vineyard of the Lord. These unobtrusive methods excited no prejudice. They were highly approved. During the first year more than fifty souls united with the church. Among them was a strong active band of earnest young men. Should not young preachers make more decided efforts, in and out of the pulpit, for the youth, and for persons who are near to their own age? The conversion of young men makes a most favorable impression upon the community, and Jesus may endow them with marvellous power.

YOUNG MEN IN CITIES.

At the end of three years I accepted a call to a church in Boston. Since then my life as pastor has been much in cities. I had striven to adapt myself to the condition of young men in two widely different country villages. In the city I was met by another aspect of things. Here are crowds of young men from the country. Each of them may be ambitious, enterprising, and anxious to succeed. But all the refined arts of the Adversary are in full play for his destruction, and now comes the stupendous question: "Who is to have him? The world, the flesh, and the Devil, or the Lord Jesus Christ and his people?" He may have his evenings and his Sabbaths. But where shall he go? "Go?" you say; "go to his room, and read and improve himself." But he may have cheap lodgings. He may be located in a cold room with several others; and then he

is weary of the saw, the trowel, the scales, the yard stick or the ledger, and he greatly misses the social life, the female society, of home.

Would you send these young men to the Christian Association? This is capital. Thank God for this grand and attractive refuge. In our New York Association they take young men by the hand, and care for them. They have there great opportunities for mental improvement. They have their Bible-classes, prayer-meetings, and personal conversation with those who would lead a new life. There men are won to Christ and enlisted in Christian work. And yet every disciple of Jesus needs a church and a pastor. In many places there are no Christian associations. And then what crowds of men in our cities have no introduction to the Association. They are curious to "do the city," and there are scores around who are anxious to help them. Their nightly inquiry is, "Where shall we be amused?" and there is the saloon, the theatre, the dance-house, and the house of death. And oh! what throngs of *them* are pressing their way down the broad road. They must be rescued—rescued through the instrumentality of Christians.

They must have a Sabbath home in some chapel or sanctuary where the true gospel is preached. Whether they have been accustomed to Sabbath services or not, they may wander from church to church unnoticed, till finally they give themselves up to Sabbath lounging, recreation, or business.

Ministers, Christians, employers, and godly young men must seek them out. They must know them. They must give them welcome. Young men must be appointed ushers to each door of the church. These new-comers must be invited to seats with other young men. Their name and residence must be learned and registered, and reported to the pastor. They must be introduced into the Sabbath-school, the Bible-class, or the social gathering. They must be treated with such genuine cordiality that they will at once feel at home.

The preacher must be in deadly earnest. The preaching must be appropriate and pointed. The prayer-meetings must be free, social, and enthusiastic. The singing must be spirited. There must be cogent, loving, personal appeals made to these men, together with *believing prayer* to God. In this way crowds of them may be rescued, and even made ministers of salvation to others.

RELIGIOUS YOUNG MEN MUST INFLUENCE THEIR COMPANIONS.

This is decidedly *the plan* for reaching them. I would spend any amount of time, prayer, and wisdom in drilling godly young men for this work. This is in accord with worldly wisdom. Young men are trained for the army, for the professions, and for business. So they should be for Christ's work. Their influence over each other is most amazing. With them as coworkers the pastor may effect wonders. A young man may lead his

companions to places of religious interest. He may impress them by his own experience and example.

SEVEN YOUNG MEN.

Seven intelligent, worldly young men, who were outsiders and utter strangers to me, studied together in a select school. The youngest of them was led to attend our church. He soon became a Christian. One by one I learned from him the name and residence of the remaining six. He introduced me to them, and did his best for them. With him I visited them at their homes. As one and another of them came to our meetings, and was converted to Christ, he joined us in working for the remainder. One Sabbath morning, coming down from the pulpit, I approached a circle of young men, when one of them exclaimed, "Here we are, our old class of seven, all united to Christ!" They were a joyous, intelligent circle, and they became a power in the church of God. Two of them have become successful superintendents of flourishing Sabbath-schools. They have led many souls to Jesus. What could I have done for that class alone?

We often hear the remark that young men are valuable for what they may become; but they are vastly valuable for what they may now do. No one seems fully to understand their present possibilities. Says Paul, "I have written unto you, young men, because ye are strong." Their present and full strength must be

tested and utilized. This will prepare them for future work. Multitudes would have young men converted; kept from evil practices, watched to see how they wear, welcomed to the church, and finally encouraged to make some public efforts for Christ and his cause. Hence these crowds of inactive church-members. A prominent Christian man just said to me: "There are thousands of godly men in this city who never utter a word in our prayer-meetings, because they did not commence when they were filled with grateful emotions and new-born zeal."

WORLDLY YOUNG MEN ATTRACTED.

In order to secure a yearly ingathering of young men, it is indispensable that they should every year be drawn to us from the outside world. But many neglecters of the sanctuary would not attend revival meetings; hence there must be something to attract them; some preparatory steps must be taken.

After the summer vacation we commenced our year of evangelistic work. The question was, "How can we insure the largest number of victories for the Master?" The pastor and the choir did not propose to do this work alone. The work was not left to the Sabbath-school or Bible-class. The people were not merely urged from the pulpit in a general way to do more for Christ. All the soldiers of the cross were to aid their chosen leader in wise and *specific* action. Hence they must be instructed, interested, consulted.

After surveying the field, and talking with the officers of the church, I was in the habit of inviting all the Christian young men of the congregation to meet me. After prayer and song I would perhaps say: "What can we do this coming campaign for young men and others who are irreligious? How can we win them to ourselves and to Christ?" Perhaps one would propose several reunions. This would be discussed and voted. Committees on music and flowers and invitation, with chairman and secretary and treasurer, would be appointed. Another would perhaps propose that the pastor be requested to deliver a short course of Sabbath-evening lectures to young men, on practical subjects. This also was decided by vote. The pastor could suggest or object. In this way he obtained just what he wanted; but it was their work. They made the arrangements and bore the expenses. It was young men's missionary work, in which the pastor and the church and the congregation and outsiders were all finally enlisted.

After a time notice came to the pulpit, saying, "This church and congregation are invited by the young men to a reunion to be held in the Lecture and Sabbath-school rooms." Everybody was desired to bring in outsiders, and the poor of the congregation. The pastor with his companion and others were early present to receive an introduction to strangers, and to give welcome to all. Among others, there would be knots of young

men to know and to entertain. The pastor and others gave introduction and *special attention* to the friendless and the unknown. He put into his parish-book the name and residence of strangers, with the promise of a future call. It was really missionary work.

On this occasion the chairman of the young men's committee presided. He finally called upon the free and happy assembly to listen to some special music. The pastor and one or two others would be called out to say a word of love and cheer. The assembly would join in a familiar song. Then came a word of prayer and the benediction. In reviewing this scene, how many have said to me: "What a delightful time we have had. How pleasant and home-like it all seemed. This is the church I want to attend." Two or three of these reunions were held during the autumn. In a small congregation such reunions might, perhaps, be held at a private house.

In the mean time appropriate subjects for five or six Sabbath-evening discourses were selected by the pastor. The young men printed the subjects and the time of their delivery. These cards were distributed in the pews, and in the Sabbath-schools. Every one was expected to do his best to circulate them among the young men and the strangers in the community. In this way a crowd was always collected. Sometimes a distinguished clergyman would open the course, and once a whole course of lectures was delivered by different pastors in

the city. The subjects discussed were eminently practical. A neglecter of the sanctuary, who kept his store open upon the Sabbath, said to me one Sabbath evening: "I am so sorry these lectures have closed. I would love to attend such meetings as these every Sabbath evening in the year." His large family were brought into the fold of Christ.

During the autumn, boxes of missionary clothing were prepared. Entertainments were sometimes given for the purpose of raising the salary of city missionaries. Many calls were made. By all these, and other means, there was much social and familiar intercourse among parishioners and outsiders. Many strangers had come to be our friends. In all this work the end in view was the salvation of souls. During this time sinners were often converted; but this was a preparation of the field. It was the ploughing and the harrowing. As soon as the Week of Prayer arrived, all this general work was abandoned. As a wise business arrangement this was an indispensable measure. No absorbing matter must obtrude. The time had now come for that thorough preparation of heart to which I have already referred. The one specific and uninterrupted aim was now to be the present conversion of sinners. Buonaparte made specific arrangements for a conflict. The merchant prepares for the busy season. With equal propriety and profit we prepared for an ingathering of souls.

MIND WAS AWAKENED. A GENERAL INTEREST WAS EXCITED.

Worldly young men and strangers became our friends, and they were so enlisted in this movement that they could not be drawn away by the frivolities of the city. They attended our Evangelistic prayer-meetings, in which Christian young men took part. This wise timing of things never insured a revival, but it always proved an invaluable aid. It vastly increased the number saved.

WORLDLY YOUNG MEN CONVERTED.

One occasion I remember with special interest. The Week of Prayer had come. The miscellaneous matters of the church had received attention. The church were in a prayerful, quickened state. Everything seemed propitious for a work of grace, and yet during that week there had been scarcely a conversion. The Sabbath came. It was a solemn day; but the grave difficulty still was, how to secure the real and avowed penitence of sinners.

I had been, during the week, deeply anxious for two young men. I had pressed the subject upon them separately. They were much moved. On that Sabbath evening, at the close of the young people's prayer-meeting, they were urged to a present decision, and in prayer they both professed to submit to Christ. As they were going to the public service in the church, it

was suggested to them that they might speak a word for Jesus in the prayer-meeting that would immediately follow the last singing. At the prayer-meeting every person in that crowded church remained. During the brief meeting it was said, "Perhaps there is one here to-night with a new-born hope, who will speak a word for his Saviour." One of those young men instantly arose, and in a clear, tender, tearful voice, said: "I could not speak for myself, but I will say a word for Jesus. I think, my friends, I have found him precious to-night, and oh! if you only knew how precious he is, you would seek and find him too." That young man was the son of a pastor who had just removed from a neighboring church. His words sent a thrill of emotion through that congregation that is utterly indescribable. No preacher in the city could have excited a profounder interest, and that was a fair type of the revival that followed.

After this Week of Prayer, in which the church had come very nigh to the Saviour, our gatherings were in the lecture-room, which held several hundred people. We had preaching on Monday night, and meetings for prayer and conference on the four following evenings of each week. These latter services we called "Evangelistic prayer-meetings." This is not a dictionary word, and has no reference to the work of Evangelists. It was not truth preached, but truth utilized. The supreme endeavor was now the salvation of the perishing

by the use of all legitimate means. The spirit of the Lord was with us in subduing power.

THE YOUNG SKEPTIC.

In passing out one evening, some of the young men said to me: "There is a gifted young man here who is making infidel objections, and repeating the cavils of Thomas Paine. He is doing more harm among the boys than you can do good. Won't you speak with him?" "No," I said, "perhaps he is courting notoriety." A few days after this I awoke one morning thinking of this young skeptic, and I said, "I must see him." As I entered his department in the store his back was toward me. Though a stranger to me, I put my hand upon his shoulder and, with a pleasant "Good-morning," I said to him, "I have been dreaming about you, and I have come to tell you that we must have you with us in this grand work of God." As he was from New England, I ventured to add: "You know that your dear mother's Bible is true, and that her religion will stand the test of eternity. You will be at the meeting to-night?" "No," he said, "we are taking account of stock." But to my joy he was there. My heart was burdened, and I tried to meet his case.

On going out he met me in the aisle, and said, "I have been impressed to-night. Like Felix and Agrippa, I am almost persuaded to be a Christian." "Yes," I said, "but this *almost* did not save Felix and Agrippa."

After urging upon him a present and entire decision, I turned to a dozen Christian young men who were in waiting. After stating the case I said to them, "Let us kneel with this young friend, and pray that he may now commit his all to God." After two or three brief, earnest, pointed prayers, this young man began. He told God what a sinner he was. He pleaded for pardon through Jesus Christ. He gave himself soul and body to the Lord. He then thanked God for the kind friends that surrounded him. Then he exclaimed, "O Lord, what can I do for thee?" This was like Paul himself. That morning he was a skeptic. After reaching his abode he went with a worldly companion to a retired room, where they talked and prayed together. In a few days this companion was also rejoicing in hope.

The next Sabbath evening our church was filled. In the prayer-meeting, after the sermon, our young friend, at my previous suggestion, arose, and in choice language and great fervor told what God had been doing for his soul. At the close of the meeting, as numbers were gathered in one corner of the church for prayer, a young man of commanding appearance came by me as I stood in front of the pulpit, and exclaimed: "I am greatly amazed. I am greatly affected. I never was in this church before. I am in the same establishment with one of the young men who has spoken here to-night. For months we have stood together. He has ridiculed religion. I supposed him a boasting infidel. How wonderful is this change.

There must be something in religion. I feel that I must become a Christian." After a few words from me, he passed on and knelt with those who were anxious for their souls. He was soon rejoicing in hope.

Some ten young men from that one leading establishment were led to Christ in our meetings. One potent means of their being there was the influence they exerted one upon another. In fact, they interested and attracted to these meetings all classes of the community.

While another young man was in a state of spiritual anxiety he said to me: "I shall not be at the meeting on a particular evening. I have engaged to attend a party." After showing him the danger of being diverted, in his peculiar state of mind, he came to the meeting and gave his heart to Jesus. At my suggestion he had sent the ladies a note of regret, giving the candid reasons for his absence. The evening after the party those young ladies were, for the first time, at our service. In a few months four adult members of that family of strangers confessed Christ in our church, while one of them afterward became the wife of this young man.

A charming, saintly, tearful mother at one time poured out her anxious soul to me in reference to the conversion of a son, a sterling young man who seemed indifferent to the concerns of his soul. That dear mother soon died. The son married a young woman who was not a professed Christian. They set-

tled in Brooklyn. How could he be reached? I called one evening at the house of his brother, who was an elder in our church, and expressed my deep anxiety that this brother should come over to our meetings. To my surprise he said: "I have this day urged him to do so." The wife immediately added: "I have to-day made to him the same request in a note." That evening he came. He was interested. He came again and again. One evening he arose and asked our prayers. The congregation was thrilled. As he that night yielded his heart to Jesus it seemed as if that dear mother must be bending over us and dropping her tears of joy upon the head of her beloved son. The wife soon accompanied her husband. She also found the Saviour, and together they confessed him before men. Said Jesus, "If two of you shall agree on earth as touching anything that they shall ask, it *shall be done for them* of my Father which is in heaven" (Matt. xviii. 19).

THE ACCOUNT OF A DAILY PAPER.

Strangers have given their views of the character of these methods. An editor of one of our secular dailies made this report in his paper: "Having heard of a special religious interest in the Allen Street Presbyterian Church, we attended a Sabbath-evening service. After a short and appropriate discourse the pastor came down, during the last singing, and proposed a brief

prayer-meeting. After prayer he led in a beautiful song, in which the whole congregation seemed to join. The singing was very effective. Young men were then requested to say a word about the preciousness of that Saviour whom they had recently found. Fifteen persons, mostly young men, responded with a freedom and ease and heartiness that was very thrilling. The regular and after service did not detain the congregation one hour and a half. As they retired, some fifty persons gathered with the pastor in one part of the house for prayer and special direction for those who seemed in doubt and anxiety." The editor added: "During the week the evening services are of a very social character. The pastor, in an address of six or eight minutes, introduces a subject, and then follows a perfectly free, social, and home-like meeting, in which the young men take part. The prayer and song and remarks are very brief, and no time is lost. The pastor closes the meeting with a short appeal and prayer of consecration. As on Sabbath evening, he urges any who are anxious to remain. Many Christian people remain and converse with their friends.

"Thus, without any apparent excitement, this good work has progressed until more than two hundred and twenty persons are enjoying the happiness of a newborn hope. During the year more than two hundred have been received into the church. A very remarkable proportion of these are young men. They speak

in the most earnest manner of the different ways of sin and death from which they have been rescued. Some refer to hard drinking, to the theatre, or to skepticism. It is a scene of wonderful enjoyment. They are all working together, striving to enlist their friends in the service of the Lord. And every man who finds the Saviour is expected to say a word for the honor of his Master and to join in this work. In this way the church has within itself the human instrumentality of reclaiming the fallen. In this way it seems to us that one people, at least, are carrying out the true idea of a Christian church."

A REMARKABLE COMMUNION SERVICE.

One of the editors of the "New York Evangelist," being present at a communion service in the Allen Street Church, describes the great throng and the opening services. Among other things he then says: "The long list of names, one hundred and fifty-four in number, was carefully read by the pastor. This number filled up all the space on either side of the church, and also the middle aisle, quite back to its centre. A goodly sight indeed! One third of this number were baptized. After their admission they received a hearty welcome from their pastor, and as the whole congregation joined with him in singing—

'There are angels hovering round,'

it seemed like heaven on earth. The sexes were about equally divided. There were some strong men there, who had never been given to over sentimentality in their families, who were converted first and then carried the gospel to their wives. We have never seen a better appearing multitude stand up in any church to avouch the Lord. The communicants filled the pews. Some were in the aisles and some in the galleries. The Rev. Dr. Coe, a former pastor, led in prayer. The bread was broken by the pastor, and the cup was administered by his son, the Rev. W. W. Newell, Jr., who closed the service with a few appropriate words. This good work still goes on. The interest was never greater than during the last week. One noticeable feature of this work is the fact that more than one half of the converts had no former connection with the congregation. They were brought to the meetings by their friends or by the pastor."

A REPORT OF GENERAL ASSEMBLY ON THE PECULIAR FEATURES OF THE WORK.

The minutes of the General Assembly for that year thus refer to this subject: "We call attention to a powerful work of grace in our Allen Street Church, New York, in which over two hundred souls have been hopefully converted to Christ. We speak of it because of its wonderful power, its rich harvest of souls, and its peculiar features. Those features are these: 1. The

male members of the congregation were the first to be interested in practical religion. Many husbands were first converted and then urged their wives to believe upon the Lord. 2. The work was carried on mainly by prayer-meetings. There was preaching but one evening in the week aside from the Sabbath. 3. The relation of individual experience by the men proved, under God, a most powerful agency in deepening religious impressions and thus promoting the revival."

THE TESTIMONY OF CONVERTS.

Revivals of religion begin in the hearts of God's people. But in this review we find that they were *openly* commenced and greatly *promoted* by additional agencies. One man or more rises in a praying assembly to beg the prayers of God's people, or to announce a new hope in Jesus. And this is sometimes done with such spiritual emotion that the whole assembly is electrified.

Dr. Asa D. Smith, late president of Dartmouth College, thus wrote in the winter of 1875: "Quite unexpectedly a worthy member of our junior class arose in a meeting and modestly, yet with deep emotion, expressed his sense of need and his purpose to seek salvation through Christ. A profound impression was made. A work of great power followed. In the students' prayer-meeting they would arise and speak of a

new-found hope, until fifty persons had commenced a new life. The church was quickened and consecrated anew to God and his service."

The Rev. Dr. E. W. French of Bergen, N. J., once said to me: "I found an important young man in my congregation seriously disposed. I said to him, 'Are you a Christian?'—'No!'—'Why not become one now? Give me one good reason for delay and I will not say another word.' He soon answered, 'I am ready to become a Christian, but how shall I do it?' I answered, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name' (John i. 12). But he said: 'How am I to know that I receive him?' Said Peter to the people, 'For the promise is unto you,' etc. (Acts ii. 39). Then said he, 'I will do it.' As we kneeled he said, 'I don't know how to pray, but I do receive the Lord Jesus.' He arose from his knees a new man. I then said, 'Will you give a word of testimony for the Master?' Near the close of a large meeting the next evening I called for testimony. Instantly he arose and spoke earnestly of his new experience. The effect was prodigious. No sermon that I ever preached began to equal it. By the side of that man sat a carping skeptic. Suddenly his countenance was blanched. His anguish was apparent. As with a breath the Spirit of the Lord had swept away every vestige of his foundation. Thus the revival began and continued. We followed up the

meetings. And we had testimony from him and from others. 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven'" (Matt. x. 32).

The Lord surely honors such means. How often and with what effect did the Apostle Paul relate his own experience. How many were converted to Christ through the influence of this testimony. And he did not wait until he was an established saint. Just as soon as Ananias told him what to do he did it, even while he was yet trembling and astonished. Just as soon as the Samaritan woman found Jesus, and believed on him, *she left her water-pot* and went and told the joyful news to the citizens. And many believed on him *for the saying of the woman* (John iv. 34). This settles the matter. He did not tell her to wait for evidence. Though a woman, he sanctioned her course. And how much personal experience do we find in the Old Testament. How much we are moved by the relation of what the saints felt and did.

How many have said to me: "I was unmoved by the most affecting providences and by the most powerful sermons. I resisted all religious influences. But when I heard skeptics and worldlings humbly and tearfully confessing their sin and the sweet love of Jesus, my hard heart was broken." Here is a great change and a great good. How natural to speak of it and to urge upon others its possession. How constantly are people telling of some great physician and of some wonderful cure. So

Psalmist says: "Come and hear, . . . and I will declare what God hath done for my soul" (Ps. lxvi. 16). The man from whom the unclean spirit was cast out besought Christ that he might be with him. What could be more pleasant or suitable? But Jesus said unto him, "Go home to thy friends *and tell them* how great things the Lord hath done for thee" (Mark v. 18). How marvellous must have been the effect of this man's story upon his family and friends. The blind men healed could not be restrained, and they would spread the fame of Jesus. Sometimes the change is so marvellous in young converts, and they are so full of love, peace, and joy that they must speak. All that heard Saul of Tarsus were amazed and said, "Is not this he that destroyed them which called on his name?" (Acts ix. 21).

The force of such testimony for Christ is in full accord with philosophic principles. Didactic truth may convince merely the intellect, but this speaking is out of the fulness of the heart. Guided by God's Spirit it comes home to the soul with thrilling effect. Crowds of persons to be reached are young. The newness, strangeness, and vastness of the change in a converted young man enables him to move his companions in a way that no minister or ordinary Christian can do. Even the vile and the wretched may thus become a power for good.

The positive and united testimony of several witnesses in a court of justice will decide the jury. God

requires such testimony. "Ye are my witnesses, saith the Lord" (Isa. xliii. 10). Those who walked with Christ after his resurrection were "his witnesses unto the people" (Acts xiii. 31). The young convert does not rise in an assembly as a teacher, but simply as a witness. Even a child may tell what he has seen and what he has felt. Thus I have referred to some of the methods by which young men may be reached.

IV.

HOW CAN YOUNG MEN BE KEPT?

UNLESS converted to Christ there is no sure way of keeping them even in the congregation. They are often lured away. But how can young converts be kept? This is a vastly important question. How often and how anxiously is it asked! If left to themselves they may sink down into one of those seasons of spiritual apathy which so cruelly detract from the benefit of revivals and bring upon them the distrust of the community. One very potent and essential way of keeping young converts is to be yourself what you wish them to be. There must be with you no sign of dulness or neglect of duty.

At a meeting of our General Assembly, of which I was a member, a convention of elders was held in Dr. Cuyler's lecture-room, to discuss this matter. Elder Davis of Iowa said: "The new converts in a certain revival were mostly children of godless parents, and for the want of proper training, almost the entire fruit of the revival was lost." Judge Williams of Pennsylvania said: "Get acquainted with the names, faces, needs, and surroundings of new converts; then counsel

them. Remember their social wants. Have social gatherings for them with the church. Teach them to know and love each other. Get them some religious work to do. Encourage them with a cheerful, earnest word on this subject." Elder Lockwood of Colorado said: "Each young man should take his turn as leader of a prayer-meeting, if he could only read the Scriptures and the hymns." I may add that testimony of young men for Christ in prayer-meetings is not merely a benign influence upon others. It is a wonderful means of grace to themselves. It quickens, strengthens, and commits them to the cause. It is one of the prodigious forces by which *they are kept.* This practice should be continued. Personal effort for others must also be urged upon them.

YOUNG MEN SHOULD BE BROUGHT INTO THE CHURCH.

They should be shown that this is the only true place of safety and usefulness, and that the command of Christ, "Do this in remembrance of me," is binding upon them. In preparing young men for the communion service much time and untiring effort was made, by the pastor and elders of our church, to discover the character and to reform the habits of young men. We found that the time to start them right was when the conscience was tender and their love was warm. Then they could drop all that was wrong in heart, mind, or life. Committees were appointed to

search out the character of strangers. The pastor's book contained the name, address, and some indication of the personal experience of young converts.

Multitudes of young men in the city are more or less tempted to the use of alcoholic drinks. By this means some churches are sorely afflicted. We had a book for temperance pledges. We never said, "You cannot enter the church unless you sign this pledge." But the subject of total abstinence was always discussed and forcibly urged in our examinations, and candidates for the church always decided to give up the use of alcoholic drinks as a beverage. In this way we endeavored to lead them into their new life as the Lord's happy freemen. For the want of such patient labor at this critical time, how many young Christians are dragging along, shackled with the habits of a sinful life. Our communion service was a solemn feast of love and joy. At its close the church were requested to receive these new disciples as members of our Christian family, and to give them, as they passed out, the hand and heart of Christian fellowship.

During the late spring and early summer our special business was to instruct, indoctrinate, and guide young Christians. Paul and John speak of converts as their children. Children must be taught, encouraged and directed. They must be enlisted in Sabbath-schools and Bible-classes. A young people's meeting was held in the Sabbath-school room every Sabbath evening,

three quarters of an hour before the service. Young men took their turn in leading this meeting. The pastor often entered to say a word at its close, and often spent a few moments with the anxious.

Young converts may have strange notions. They may be carried about by every wind of doctrine. They must be rooted and grounded in the truth. Hence the doctrines of the Bible were stated, proved, and made practical. Dangers were depicted and duties were urged. Religious books, and such tracts as the "Christian Traveller" and "To those commencing a religious life," were circulated. The pastor and others pressed upon them the importance of Bible study, secret prayer, victory over besetting sins, daily repentance and faith in Jesus, Christian fidelity in business, constant, self-denying, and prayerful labor for souls, and a punctual attendance upon the meetings of the church.

We had in view their future as well as their present. In fine, we led them to commence the habits which we wished them to establish, and to begin the Christian work which we wished them to follow. Their history has fully confirmed the wisdom of this course.

We found it very profitable to request older members to take charge, in a quiet way, of certain young Christians. As personal friends they were to instruct, aid, and encourage them in the performance of their duties. They were to advise them tenderly and warmly. If necessary they were to aid them in securing business

situations. Such situations were easily found, as these were the kind of young men wanted by bankers, brokers, merchants, and mechanics. Their career in this world's business has been a marvel of success. For many years we followed these simple methods with no serious detriment to health, with no disastrous reactions, and with no failure of blessed and permanent results. Years of trial have passed. One of the converts, a man of large acquaintance in and out of New York, recently said to me, "Of all those hundreds of religious young men I do not know of one who has fallen away." But we do know that crowds of them have done nobly, as citizens, voters, men of business, Sabbath-school teachers, superintendents, church-members, and church-officers. They have been especially efficient in the prayer-room. As we have considered their labors in varied positions, we have been amazed at the possibilities of young Christians; and we have joyfully exclaimed: *These* young men have not only been reached, but, by the grace of God, they have also been *kept*.

V.

EVANGELISTIC MEETINGS.

I CAN most heartily commend to my brethren these Evangelistic meetings where efforts are made for the saving of souls. They often follow successfully the week of prayer, or any season of *entire consecration to God.* They are, in a word, simple, free, tender, and loving. There is Scripture, prayer, singing, exhortation, and practical instruction. Any one may ask the prayers of God's people. Men of all ages may take part and confess Christ in a word of testimony. A large number of striking hymns and tunes are learned, and, thus without book or notice, the chorister or some one often strikes a tune and verse appropriate to the moment. This is very effective. The leader sometimes announces that speeches and long prayers are out of place. He occupies but a few moments in opening the meeting, and closes with the hour. Everything is short. Men drop the usual commencement and endings of prayer, and ask a present Saviour for what they now most want. At the close of the meeting the pastor and prominent members of the church converse and pray with the unconverted. These familiar meetings are certainly Scriptural. Paul held them with marvellous

success for the space of two years (Acts xix. 10). As I was recently urging an officer in a neighboring church to adopt such meetings, he said with much complacency, "I am greatly in favor of *propriety*." How many are thus quieted.

In Dr. S. I. Prime's most affecting book on "The Power of Prayer," we find just about this same method in the Fulton Street prayer-meetings. And oh! what freedom and ease and spirituality; and how readily they were established. They spread like fires of the prairies from Washington to Omaha, and from Maine to Georgia and Canada; then to Ireland and the Old World. In a parish these meetings should always be led by the pastor. The whole field is before him. He knows the state of feeling, and can, each evening, bring forward the subject most needed. For example, the church may sometimes take it for granted that the work will go on without special prayer, action, and dependence on God's Spirit. Sinners may have no depth of feeling. Alarming truth and earnest cries to God are essential. The Monday-evening discourse is attractive to outsiders, and it follows up the impressions of the Sabbath. These three sermons give opportunity for the discussion of weighty and needed truth, such as the justice of God, the holiness and eternal penalty of his law, as well as his infinite love and mercy.

But how are decorum, brevity, and appropriateness secured where there is so much freedom? The man

who is inappropriate or tedious is kindly spoken to in private.

HOW CONVERTED MEN ARE LED TO TAKE PART IN THE MEETINGS.

This duty is at once urged upon them privately. During the meeting the leader may say to the men: "Have you recently received anything from God for which you would praise him?" or "What has the Saviour done for you?" or "How did you find him precious?" If these methods fail, a person may sometimes be called by name.

THE ANGRY MERCHANT.

A gentleman in New York, who had been far from religious, said to me the other day: "Do you remember when you came down to my store, in a great snow-storm, and talked with me about my soul, and urged me to attend some evening services at your church? My reply was, 'My store is open evenings, and to make a living I must attend to business.' You solemnly answered, 'It were better that your store were burned than that your soul were lost.' I went home angry. Telling my wife what you had said, I declared that I would never enter your church again. But all the time it was ringing in my ears 'Better burned than my soul lost.' And so I was there the next night, and before many evenings I found my precious Saviour I enjoyed the meetings greatly, but I said to you,

Under no circumstances can I ever utter a word. One evening, as you were calling upon the young men to speak or pray, you fixed your eye on me and quietly said, 'Brother Y., have not you a single word of testimony to the goodness of your Saviour?' 'Yes, sir,' I answered. Instantly I sprang to my feet. The bands were broken. My tongue was loosed. Since then I love to take my part. You know," he added, "that I am an elder in an uptown church. A gifted young man was recently converted among us. Nothing could induce him to take part in our meetings. As I had charge of our prayer-meeting one evening, my own experience came to mind. Addressing the young man, I repeated your very words to me. At once he responded, and from that time has been one of our most frequent and impressive speakers."

The easiest and best time for a man to speak in a prayer-meeting is when he begins his Christian life. He is then tender and grateful, and anxious to please his Saviour. He prays for the rescue of others. He is then easily influenced. He wants to do his whole duty. Let churches never forget that this is the golden time. And with multitudes it is now or never. He should now become a valiant soldier of the cross.

BUT WHY NOT BE CONTENT WITH ONE GOOD WEEK-NIGHT MEETING?

Because each of the continuous meetings brings together twice the number that one meeting would.

These constant meetings draw. They are very attractive. There is something doing. It is a daily business of absorbing interest and enjoyment. The Spirit of the Lord is subduing stubborn wills. An influential young man once said to me: "Before my conversion, here in these meetings, my evenings and money were devoted to the Opera and Masonic Lodge. Now, nothing would keep me from this blessed spot for a single night. These young men feel that it is *their business* to bring their companions to these services, and to labor here for their salvation. For years I had no need to urge an attendance upon these meetings.

Again, amusements and unnecessary affairs are surrendered. It is not the meeting one night and the theatre the next. The mind is held to solemn truth until the soul is saved. God's Spirit is cherished and the Devil is fairly foiled. He hates seasons of converting power with a fierce, Satanic hatred, and he suggests to God's people all kinds of objections to them.

THE CONVERSION OF PRESIDENT GARFIELD.

But for continuous meetings our peerless and sainted President Garfield might have been an unprincipled skeptic. At his funeral the preacher said in substance: "When a mere lad, James A. Garfield attended a series of religious meetings. After a few nights he went to the preacher and said to him: 'If these things

you say are true, it is the duty and highest interest of every man, especially of every young man, to accept this religion and seek to be a man. But, really, I cannot say that I honestly and fully believe. If I did I would gladly give it my heart and my life.' The next evening Christ was presented as 'the way, the truth, and the life.' It was said that 'any young man giving to Jesus his hand, his heart, and his life would be safe, if there was any safety in the universe of God.' After reflection, young Garfield came forward and gave his hand to the minister as a pledge of his acceptance of Christ. From that hour Christ was the guide of his life. From that hour he turned his back upon the sins of the world forever." Let this nation thank God for the transcendant blessing that came, through that series of meetings, to the man, the country, and the world. In the case of young Garfield, the result was not a novelty. We have found that the conversion of men was a common thing if their attendance upon a series of earnest and spiritual meetings could be secured for a single week.

A DESCRIPTION OF OUR EVANGELISTIC MEETINGS IN THE "NEW YORK INDEPENDENT."

After some weeks the unknown writer was found to be a Brooklyn pastor, who was seated with the congregation. He writes: "Glance over this lecture-room assembly. More than three hundred souls are here, mostly youth, a large number of whom were from

such clerk-crowded establishments as Lord & Taylor's. The pastor says, 'Many of you have already decided for Jesus; but, alas! some are still halting. Oh, that you would determine now to serve the Lord! Brethren pray for them.' It is done. Such prayers. One, two, three, we never heard excelled. Short, quick, pointed, in childlike simplicity, as with a finger playing among shells and pebbles, yet soldier-like as the rattling of musketry. These words of one are a type of the whole.

"He said: 'Do Lord have mercy on these delaying souls. Do have patience with them a little longer.' Will he not hear such pleas? Will not the very hymns, with their melodies here sung, touch the divine sympathy? 'One sweetly solemn thought,' 'There 'll be no sorrow there,' 'Just as I am, without one plea,'—these are the heart-strains that ring in those heaven-circles, sweeter than angels' songs. The pastor reads from that part of the Hebrews which pictures to us the amphitheatre of the saints above smiling down upon the cloud of contenders here, who are running with patience the race set before them. He warns the converts against their besetting sins. He stimulates them to faith, hope, and victory, telling them of the converted slave whose wicked master said to him, 'The Devil will have you yet.' 'No massa! he won't, for if he could not keep me when he had me, he can't get me now that Jesus holds me.' Esau's sale

of his birthright and his desert life are given as types of those who give up heaven to wander and perish. Remorse must gnaw upon such a soul. It is hazardous to reject a faithful warning. God sometimes gives up such an one, as he did the carpenter who fell from the house-top and died before the friend was out of sight who had just been vainly urging him to Christ.

"'Now, Christians, tell us how you came to Christ. What led to your decision? Can you commend him to these friends?' And so they respond. Their words are not sermon-tones, as from heavy ringing bells in high belfry pulpits, but heart-ringings, like winter's merry bells. 'Oh,' says one, 'trusting in Jesus for pardon, I said in my heart, "Let others do as they may, I will forever serve the Lord." And he did not spurn me.' Said another: 'With tears of penitence I gave myself soul and body to him, and I thank God I may trust him to the end. For he, who gave us these powers, will give us the strength we need' And now they sing —

'Never be afraid to speak for Jesus.'

"Said one: 'A young man said to me to-day, "It is all excitement." But who is not excited when striving to secure a great prize? We are striving to secure the favor of God and eternal life.' Says another: 'He that is for us is greater than they that be against us. The Spirit of God whispered that to me, and it led me, a great sinner, to a great and precious Saviour.' Said an-

other: 'I have not one inch of ground on earth, but I trust I have a mansion in heaven.' And so they sing that exquisite melody —

'I am climbing up Zion's hill.'

"'Yes,' adds a voice, 'that summit shall be reached. But will all men reach heaven? No! Said a young man, "Before I die I am going to be rich." — "What then?" — "I don't know." Is he in the road to heaven?' Then they sweetly sing —

'Nearer, my God, to thee.'

"Very marked indeed were the brevity and pointedness of all those prayers and remarks. The pastor spoke three times, prayed twice, and read the Scriptures, all in about fifteen minutes. Sometimes a prayer was a little over a minute long. We seemed there in a kind of spiritual forest, where love-birds twittered, truth-leaves trembled, life-drops pattered, and heaven-fruits rattled down upon us. And here we thought, we have found the model prayer-meeting."

This extract describes the last meeting of the week, where the double object is to strengthen converts and to influence the halting. It shows the method of the meeting, but gives a meagre idea of its matter. One year the conversions were so constant that we could not stop the meetings for four months. That year seemed to stamp the character of converts for life. I have given these accounts of our work, by persons outside of

the church, because they minutely describe our methods and because they make no complaint of any disorder or undue excitement.

These same methods have been used successfully by other churches. Horatio Bullard, Esq., of the late Dr. Street's Presbyterian Church, in Courtland Village, N. Y., recently states that "one hundred and thirty-two persons had joined the church at their two last communion services." He adds: "The evening meetings through the week continue to be thronged. All are accustomed to give utterance to their thoughts in these social gatherings. The voice of the new convert distils like the dew. His brief words drop as the rain, reviving the hopes of the disconsolate and producing holy desires. These are the influences, put forth in the persuasive love of Christ, that God has so signally blest."

BUT IT IS SAID, "WHY NOT LEAVE THIS SAME WORK TO BE DONE PRIVATELY?"

Because it won't be done. If it could be done privately, it would greatly enhance the labor. "Men who feel weak alone are courageous together. This is the case with an army. The men inspire each other. Sympathy and association are prodigious forces. And when moved by the truth and Spirit of God they are almost irresistible. The methods we have considered are simple. Any church can employ them without outside help, and they are exceedingly profitable to the work-

ers themselves. We have found that in plan and preparation there is wisdom; in prayer and testimony, there is blessedness, in concentration of purpose and Christian toil there is force, and in passion for souls and dependence on God there is marvellous success.

SHOULD WE NOT ALWAYS CHERISH THE SPIRIT OF GOD?

Certainly! We insist upon this. From the beginning to the end of the year this is all the Lord's business. But we cannot have extra services all the year. The merchant and the farmer have seasons of extra business and special harvests. They make preparation for these seasons, and follow them with needed labors. We have drifted out of revivals, but we have never yet drifted into one. They have always followed a preparation of heart and life.

WHY NOT GATHER A HARVEST OF SOULS AT ALL SEASONS OF THE YEAR?

On this subject there is some senseless talk. At all times and places Christians should in some way be laboring for souls. The summer is a hot busy season in the country. And yet there may be times when congregations could be gathered during the week. In the city a promiscuous assembly might be gathered. But regular parishes are broken up. And those who remain at home are exhausted by the heat, and deadly diseases are often prevailing. The late fall and winter come.

The evenings are long. The air is bracing. Business is slack. The city is filled with attractive amusements, and Christians find that God, in his sovereignty, has made this season of the year most favorable for Evangelistic meetings. And while we are planning, praying, and preparing for that time, we feel that God is always blessing us and that we are striving to be as wise as the children of light.

WHY NOT DEPEND ON PREACHING-SERVICES?

We must have the preached word, and that preaching must meet the exigency of the case. But no pastor could be expected to lecture every evening for months. If he could, it might greatly weaken the zeal and activity of the church. The commander of an army is not alone in the strife. By his tact and magnetism he enlists the soldiery in the conflict. So in these Evangelistic meetings. The pastor and the people are enlisted in the warfare. Every young convert becomes a soldier of the cross. He is taught how to reach others. And sometimes his marvellous change, his burning zeal, and his wealth of love are overpowering. Together the disciples commune with Jesus, their leader. They rest upon the Holy Ghost. They gain increasing harmony, courage, robustness, and success. Thus the Lord's host becomes an army of veterans. And while so many Christians are seeking happiness as an end, these find it in their conflicts. Their glorious victories bring to them

ecstasies of joy. By these methods young converts are not left to sink into darkness and doubt. They do not bring reproach upon revivals of religion by a careless, worldly life.

Now there are crowds of men in our churches who might deeply move a prayer-meeting assembly. The pastor and his church might thus be working together with spiritual energy. But in many cases this kind of spiritual force is left to one man. O! what loss, loss, loss! The tender, loving, social power is wanting. And only now and then one single soul may be led to rest in Jesus and join the silent band. The results of mere preaching are not always satisfactory. A pastor has said that in his examinations for admission to the church during the last twenty years, only forty-five out of three hundred and eighty persons ascribed their awakening to Sabbath sermons or to the weekly lecture. As the result of Evangelistic prayer-meetings many hundreds of thousands have been won to Christ in a few years.

DISTINGUISHED PASTORS DISSATISFIED WITH MERE PREACHING.

Dr. Lyman Beecher's preaching has been said to be "a succession of thunderbolts." No one knew where he would strike. Dr. Todd, Sr., has said that the power of Dr. Nettleton's preaching could not be described. Yet both these men were devoted to prayer and inquiry-meetings. Here they reaped their great

harvests. Says a pastor: "In a time of discouragement I threw myself in secret on the promises of God. I besought him to bless my effort. I gave notice of prayer-meetings. That notice awakened two sinners. The Lord anticipated our work. The blessing followed."

Now let every minister and every follower of Christ throw himself in secret on the unfailing promises of God, and determine to do the best things for the salvation of others. No matter what are the discouragements. "The Lord is with you while ye be with him." If nothing better offers, have a season of united prayer.

HOW TO COMMENCE AN EVANGELISTIC PRAYER-MEETING.

In the saddest of all times, Esther started the great prayer-meeting that saved her nation. In commencing the Fulton Street Evangelistic prayer-meeting Mr. Lamphier did not wait for a crowd. During his first half-hour he was alone. Then came in a godly man, who was afterward one of my elders. Then crowds of men were gathering to the spot, even at noonday. Let the pastor, or any man or woman, humbly and prayerfully enlist some friend in this consecration to God. Let them plead the promise of Jesus, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19). Then enlist one and another in the movement. Then tell it to the church. Never

waver because you are few and feeble. Jesus said to the distressed father: "If thou canst believe, all things are possible to him that believeth" (Mark ix. 23). Press on with settled purpose and strengthening faith, and light will shine. The fire will glow. Help will come,— help from heaven.

When by this or any other method you have brought a considerable number of Christians to a full consecration to God and his work, then gather in the ungodly. Let parents, Bible and Sunday-school teachers, and young people bring in their friends. Then under the lead of the pastor, with the one purpose of saving the lost, you may engage in these Evangelistic meetings. In this way the feeblest church may effect wonders, while the ablest church may secure results that will seem miraculous. I know of a daily prayer-meeting which began with two or three devoted Christians. In time it was attended by hundreds. I know of another that commenced with twenty and ended with a thousand. You need God. Let your cry of confidence ascend, "Help Lord, for the godly man ceaseth" (Ps. xii. 1).

FEAR OF WILDFIRE.

Some persons are afraid that these daily meetings may produce too much agitation. The late Dr. Bushnell of Hartford has said "that the man who expects to carry the cause of salvation by a steady rolling on

the same dead level, and fears continually lest the axles wax hot and kindle into a flame, he is too timorous to hold the reins in the Lord's chariot."

I do not find in Scripture any adamantine rule for the conduct of religious service, but I do find there revival measures of infinite value. What a break-up of heart and life in the days of Josiah. After a season of deep humiliation in the church, how Hezekiah gathered the people to a protracted meeting of great excitement and wonderful gladness. Dr. Lardner says, in his "Ecclesiastical History," that "the early churches assembled every day." It is said that they met for worship morning and evening. Paul and Silas were persecuted because they excited the people and introduced doctrines and customs that were unlawful. In these latter days we also find that the daily service has, at certain times, been attempted by nearly every denomination of Christians. By this means the Jesuit Fathers have brought millions into the communion of the Catholic church. Some time since the Episcopalians of London, by what they call their Missions, are said to have set forward their church as it had not been for a hundred years.

There are crowds of persons who engage in such meetings with such confidence in God that they have not a thought of failure. Each church must select its own time for the commencement of such services. The season set apart by the churches as a Week of Prayer

will usually be found most appropriate and hopeful. During that week let the church be filled with humility, penitence, and trust. Let your soul be radiant with the love of Jesus. Then as one service each day is continued from week to week, let the salvation of the lost be your supreme aim. Thus, peradventure, God will give you a blessing that shall transcend your fondest hopes.

VI.

HOUSEHOLD REVIVALS.

There is nothing more shocking to me than the irreligion and eternal wreck of the children of Christian parents. How can such loving parents rest while their children are exposed to such irretrievable disaster?

A CHILD LOST!

Upon the high stoop of one of our avenue mansions I once saw a lady wringing her hands and weeping in anguish. She peered into the darkness. She gazed at every form and listened to every footstep; and her cry of anguish was, "My darling child is lost." Different parts of the city were visited. I enlisted with others in the anxious search. During that fearful uncertainty the mother almost swooned. What cared she then for all the splendors of earth? And when at last that little daughter was led up the steps, the mother clasped her to her bosom with uncontrollable weeping, — weeping for joy; the lost is found. Is your child now a wanderer from the fold of Christ? Then he is lost. And if he is not found, he will forever miss the raptures of heaven, and will become an eternal wanderer with fiendish com-

panions. But parents often say, "My child is not yet accountable." A mother once said *this* to me; and, yet, her exceedingly intelligent boy was sixteen years old. We cannot determine the moment when accountability commences. But it may be much earlier than we suppose. Jesus said, "Suffer the *little children* to come unto me, and forbid them not" (Mark x. 14). He infinitely prizes their sweet love and trust. Bring them to him. It is Satan who would delude parents with the idea that their children are too young to love Jesus.

HOW CAN CHILDREN UNDERSTAND THE WAY OF SALVATION?

The way is so plain that "fools shall not err therein" (Isai. xxxv. 8). We do not speak to them of regeneration, faith, and systematic theology. They choose and love and hate. They cling to loving friends with perfect trust. They sorrow for wrong-doing, and rejoice in the forgiveness of parents. They can be sorry for their sins against their Heavenly Father. They can fear his eternal displeasure. They can love and trust the precious Jesus who died to save them; and he who carries the lambs in his bosom (Isai. xl. 11) will keep them to the end.

THE NEGLECT OF PARENTS.

The incredulity and lethargy of some parents upon this subject is most appalling. It is the ruin of thou-

sands. Mothers! your precious children can and must be saved. Josiah was a Christian boy. At the age of eight years "he did that which was right." So were Samuel and Timothy Christian children. So doubtless were some who in the Temple cried "Hosanna to the Son of David;" and Jesus rejoiced in spirit, and thanked God that he had "revealed these things unto babes." How the conversion of your children would please Jesus. A distinguished and successful pastor, Rev. Dr. Thomas Hastings of this city, has said to me: "I became a Christian and a church-member at the age of eight years. I believe in the conversion of young children." So are thousands and tens of thousands of children truly born again. And while they are still imperfect, yet "out of the mouths of babes and sucklings God will perfect praise."

HOPEFUL CHILDREN.

But parents are often quieted by the favorable appearance of young children. I remember two Christian mothers who said to me, "I have not a fear about my boy. He loves Bible stories. He always says his prayers. He likes the Sabbath-school. He is docile and teachable. And I believe that God, who has begun a good work, will perform it until the day of Jesus Christ" (Phil. i. 6). Not many years after, one of those boys was a dissolute sailor; and the other, in the midst of Christian young men, was a hardened sinner. God had

not begun a good work in their hearts. For the good work to which Paul refers was true conversion. He was writing to the saints. Because these sons were favorably disposed, these mothers believed that they would surely persevere as Christians. How many parents are fatally deceived and satisfied with such hopeful prospects. When the young man that Jesus loved ran and threw himself down before him, and asked what he should do to inherit eternal life, every one must have said, "Surely he will be a disciple." But he was not. Men mistake conviction for conversion. Said Christ, "He that is not with me is against me." Never for a moment be satisfied with getting children ready to be saved. Bring them at once to Jesus.

CHILDREN SHOULD BE CONVERTED WHILE YOUNG, BECAUSE THEY ARE THEN READILY MOVED.

They are won to Christ with comparative ease. When children reach a certain age they may have habits, associations, and tendencies to sin that are constantly strengthening. Skepticism and self-will may blind the mind and steel the heart. The soul may be enslaved by fashion, heresy, and care. Character may be stereotyped. "Can the Ethiopian change his skin?" Satan may become his tyrannical master. This world may become his idol. And thus he may live and die. Thus he may reach his eternal home.

Dr. T. L. Cuyler has suggested a striking illustration:

"You stand upon the shore of Niagara rapids. Thousands are being swept over the falls. By the most tremendous anxiety and effort one is occasionally rescued. The joyful news flies with swiftest wing all over the land. Now, go back some five miles above the cataract, and rescue the children who are in comparatively still waters."

A little child goes from one thing to another. He is easily changed. He has a tender and docile heart. He has no uncontrollable habits. His sin may be conquered in the germ. He has unbounded faith in the teaching of his parents; and, under the influence of God's truth and Spirit, he may be led to love the story of the cross, and rest his little all in the arms of the loving Jesus.

PIOUS CHILDREN MAY AVOID COMING DANGER.

An unrepenting child may die and lose his soul. We must be upon the safe side. A Christian friend of mine allowed his restless boy to go to sea. He fell from the mast and was instantly killed. "O God," cried the agonized father, "if I only had my boy again he should never leave me till he was a child of God."

Mothers, I have seen parents bending over their dying boy. His skin was parched, his breath was hot, his brain was crazed. The mother's cry was: "Won't my boy speak to me? O my precious, give me one sign that you know me, one evidence that you are pre-

pared to die." But the only response was the delirious moan, the fatal stupor, and the rigidity of death. It was too late. Parents! your dear children are exposed to death temporal and death eternal. You may die and leave them to be swept away. You may close your doors at night; but there are tempters prowling without far more frightful than robbers against whom you bolt your door and bar your windows. Hasten then! Allure your dear children to your own heart and home. Win them to Jesus. Then they shall be kept by the power of God.

EVEN DISTINGUISHED CHRISTIANS LOSE THEIR CHILDREN.

They may be absorbed in their own Christian joy or Christian work. They loiter. They do not say "My child must *now* be saved." There is anxiety and prayer, instruction and good intention. But they never say, "We *now* bring this child to Jesus," assured that he will at once heal him. For the present they leave him in his sins, liable to be swept away by the force and fascination of the world. And so the child is lost.

Who can witness the death-struggles of Eli and David, and hear the heart-cry of these saints over their wretched and perishing sons, without a shudder? And Lot, who was fleeing away from the fire and brimstone that was destroying his daughters. Their history was written for our warning. In 1880 it was moved not to receive Charles Bradlaugh into the British Parliament, because

he was an infidel. His father and mother were professed Christians, and his brother was a zealous preacher. I have heard the father of Robert Ingersoll, the blasphemer, preach a most impressive sermon. The three sons of one of America's most learned and popular divines were schoolmates of mine. They all grew to manhood, and they all died out of the church. I know a Reverend Father, prominent in our Israel, who, now, lingers upon the border-land, sighing over the skepticism and irreligion of sons and grandsons. There was surely nothing in the sovereignty of God to prevent these parents from saying with Joshua, "As for me and *my house, we will* serve the Lord." Jesus always healed the children brought to him by their parents. One object of his death was "to gather the lambs with his arms, and to carry them in his bosom." Says Peter, "The promise is unto you and to your children" (Acts ii. 39). But many parents do not half believe God's promises. He says, "And I will establish my covenant between me and thee . . . to be a God unto thee and to thy seed after thee" (Gen. xvii. 7). But, as in the days of Josiah, we must believe and enter into and abide by the covenant. This is not a covenant to destroy, but to save. This pleading for children brings parents into sweet and close intimacy with Jesus.

HOW CHILDREN WERE CONVERTED.

Confiding in God's promises I at one time became very anxious for my two little daughters, aged ten and twelve years. With others they attended a select school, conducted by eminently Christian teachers. We worked together with the one aim of winning all these children to Christ. God blessed our simple, direct, and earnest instruction and prayers.

A precious lad ten years old, belonging to one of the highest official families of the State, was converted, and soon after died in hope. My two daughters asked to be examined for admission to the church. The session wished to receive them at once. I proposed that they remain under my instruction until the next communion. Before that time the younger child had joined the Church Triumphant. While singing at her bedside that sweet hymn of Mary Lundy Duncan's, she joined in this verse: —

> "Let my sins be all forgiven,
> Bless the friends I love so well;
> Take me when I die to heaven,
> Happy there with thee to dwell."

This was the end. She closed her eyes at once, sank back upon her pillow, and breathed her last. The other sister lived, a sweet, loving, Christian life, full of religious cheer and activity. Three weeks from the day of

her marriage to a young settled pastor, she died in this city in ecstasies of joy. We called her the "Angel Bride." People had said, in reference to that work, "It is nothing but the passing excitement of little children." But in reviewing those scenes, how often have I exclaimed, "For the confidence I have in the saving results of that work I would not take ten thousand thousand worlds." It was easy, it was safe, it was divine.

GODLY CHILDREN MAKE HAPPY HOUSEHOLDS.

Instead of dragging through life with crushing fear that darling children may die in their sins, parents are filled with hope and cheer. How many fears the children will escape. How many sins they will never commit. How many ills they will never endure. The household of one Christian parent is full of light and song, while the dwelling of another is shrouded ever in threatening clouds. How vast and sad the contrast. Christian parents! you can do for your children what no one else can do. And you will answer for them at the Judgment as no one else will. Your *first imperative* duty is to lead them to the Saviour. If you are yourself out of Christ's fold, press through the open door, taking your loved ones with you.

CHRISTIAN CHILDREN MAY BE EXCEEDINGLY USEFUL.

They can talk and pray with their companions, and invite them to meetings. They can set them a loving

example, and in various ways can do them good. When I was a young pastor a young child was converted who lived near to a large academy. At recess she used to invite her mates to her own chamber. There they talked and sang and prayed, and several of her companions were won to Jesus. Christ's lambs may often lead their elders to the Saviour. A volume might be filled with thrilling accounts of sinful, unbelieving, hardened parents thus saved by the earnest prayer and loving words of children. We know of one dissolute, blaspheming man who was led to the Sabbath-school by his godly child. He was there converted. He has, since founded eleven hundred Sabbath-schools in our Western country.

PIOUS CHILDREN MAY ESCAPE MANY DIFFICULTIES.

They may select for life a useful calling. They may avoid a business injurious to others. I have known men who were lost because they would not give up a baneful business, and I have known men in great straits because of their former dishonesty. I remember an interesting man of business who was deeply anxious for his soul, but his business transactions were such that he could not follow Christ without a financial sacrifice. Here he stood. He was in anguish of spirit. But the power of God's truth and Spirit finally prevailed, and he gave up all for Jesus. This trial and danger would have been avoided had his pious parents won him to the Saviour in his childhood.

THE RESULT OF GODLY TRAINING.

Pious children, trained in the service of the Lord, may effect vastly more than they would do if left to grow up in sin. How many sainted reformers, like Samuel and Timothy and Baxter and Edwards, were young disciples. Josiah did that which was right at the age of eight years. At the age of sixteen he sought the special blessing of God. When twenty years old he commenced and carried out one of the most stupendous religious reforms. The possibilities of a converted youth are wonderful.

MR. ANSON G. PHELPS.

This man was the founder of the firm of Phelps, Dodge, & Co. in New York City. He was the orphan son of most reputable and godly parents. When young he was converted to Christ in a revival of religion in Hartford, Conn. On his removal to New York he joined the Rev. Dr. Spring's church. The first twenty-five dollars of which he was master he gave to a poor young man who was preparing for the ministry. His judgment, sense, and persistent activity gave him great power and brought him great wealth. But in the midst of a most extended business he was a faithful servant of God. He once said: "I enjoy more satisfaction in one prayer than in all the treasures of corn and wine." All that he had was the Lord's. He left by will more than half a million of dollars to the cause of benevo-

lence. During his life he was constantly employed in enterprises useful to his fellow-men. He was actively engaged in temperance and revival work. He established a prayer-meeting at his own house, No. 32 Cliff Street. He purchased the Universalist Church in Prince Street. There he placed a godly minister with whom he labored for souls. In my young days I first met him at those meetings. But the special point now before us is his intense devotion to the spiritual interests of his own household. The supreme aim of Mr. Phelps and his godly wife was the early conversion of their children. His prayers and instructions at the family altar were very direct and fervent. The weekly prayer-meeting at his house was a blessing to the children. So was the maternal association where mothers pleaded God's promises for their children. His children were instructed and urged to yield themselves at once to Christ. Mr. Phelps had great confidence in the covenant of God for the children and the children's children (Ps. ciii. 17). Thus far his confidence has not been in vain. His five daughters and his only son, Anson G. Phelps, Jr., all confessed Christ before they were fourteen years old. Nearly all his twenty-five grandchildren, and most of his great-grandchildren of suitable age, are in the church. Think of this man with his godly companion. Think of their children and children's children, with their Christian companions, professedly enlisted in the cause of Christ. Think of the wealth, talent, and

forces consecrated to the Lord. Think of the company that will gather in heaven. But for that revival influence this orphan boy might have lived and died a worldling; and many of his descendants might have followed his example. But now we see Christian agencies started that may roll on with accumulating force until they reach the splendors of millennial glory. Christian father and mother, — you may not have the wealth and opportunities of Mr. and Mrs. Phelps, but their God is your helper. And, now, can you do a safer, happier, grander, and more far-reaching thing than to say from the heart: "God helping me, my children shall now be saved"? Do you say: "I am not myself a Christian"? Will you lead your dear children down the broad way of death? "I hope sometime to be a Christian." But while you delay, the bands of the Adversary are tightening around you all. Death may come.

THE DOCTOR'S MISTAKE.

In my parish a distinguished physician and his wife embraced the Saviour. He one day said to me in great anguish: "Oh, I have made a fatal mistake! While I deferred religion, my precious and gifted son has died in his sins. My dear daughter and her worldly husband seem to be utterly beyond my influence." He went to the grave a sorrowing man. Said another father of a family: "We are all together lost." He was thoroughly

aroused, and he never rested until he and his whole household were in the fold of Christ. Like him, flee from the wrath that is to come; and like Noah, take all your loved ones with you into the ark of safety. But you say: "Can I save them?" In one sense, *yes.* Without God's Spirit, *no.* Gabriel could not do that. But you are God's instrument. He says to you: "Others save with fear, pulling them out of the fire" (Jude v. 23). God waits for you to cherish his Spirit and to become his instrument of salvation. Without *his Spirit* the most solemn providences fail to convert the soul.

THE YOUNG SOLDIER.

In one of our earnest Evangelistic meetings a young man arose and said: "In one of our fiercest battles in the late war I was pressing forward with two of my comrades, when we were all shot down together. I was shockingly wounded, while they lay dead at my side. When carried to the rear, I looked at the prospect of death, thought of my godly mother, and felt that I ought to be a Christian. But this was a transient impulse. I recovered and was more hardened than ever. But here, to-night, in this quiet meeting, I think I have given myself to Jesus. With all my heart I praise him for this precious hour." At our next communion-season he was one of the hundred and fifty-four persons who united with our church. By the aid of

God's truth and Spirit he made the crisis himself. Even a child must be moved and melted by this *divine influence.* But this fact need be no hindrance. It is an infinite favor. For you hear God's command: "Be filled with the Spirit" (Eph. v. 18). And then you have his promise: "I will pour out my Spirit upon thy seed" (Isai. xliv. 3). You must trust these words and cherish this divine influence. Common talk and prayer is not likely to convert the child. On this point fatal mistakes are sometimes made. Your heart and motive must be right before God. You must believe and act.

VII.

THE WORTH OF A CHILD.

You must realize the value of your children. Think of a child forever lost! And it is your precious child, flesh of your flesh, and he may now be moved by your smile or frown. It is the loving Jesus who has told us of the great gulf fixed. At any moment, while you are busy here and there, he may be banished from your presence forever. Satan cries "To-morrow!" God exclaims, "Now is the accepted time!" Were he dangerously ill you would hasten for the ablest physician. You would not see him die for all the gold in the bowels of the earth. Your prayers would be, "O God, take all that I have and spare my child." If you saw him drowning you would risk your own life to save him. Were he sinking into the bottomless pit you would spend a thousand years of agonized effort for his rescue. With Esther you would say, "How can I endure to see the destruction of my kindred" (Esther viii. 6). Do you seek for him wealth and fine apparel and select society? He will find in heaven mines of wealth, streets of gold, gorgeous apparel, and princely companions. The King of glory will be his friend.

His present salvation must now be to you the one grand object. It must be a time of extremity with you. Isaac was not saved until the fatal knife was in Abraham's hand. Jacob's household was not saved until he cried to God, "I will not let thee go except thou bless me" (Gen. xxxii. 26). Trial and cost are trifles. Said one to a man who was bringing his little boy from a deep well, "You are all covered with blood." "Never mind," said the father, "I have saved my boy." A father in Philadelphia lost his boy. The citizens raised twenty thousand dollars to be expended in the search for him. In this search for Charlie Ross his father has spent his fortune of sixty thousand dollars, has made three hundred journeys, and has investigated five hundred different cases, and says, "I shall persevere until my boy is found or I die." Is your child a lost sinner? He may spend an agonized eternity with fiends and outcasts. What have you done for his rescue? His deliverer is now at your side. Jesus came to *seek* and to save him. He loves the child. And he has never yet turned away one faithful, trusting parent. You may pray and you may earnestly desire, but you may not seek God's glory or half believe his promises. "Heaven might become a wilderness and the universe a wreck, were God to deviate one iota from his word." Trust, trust in Jesus, who says: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John xv. 7). He

said to the father of the deaf and dumb son, "All things are possible to him that believeth" (Mark ix. 23). Jesus healed him through the father's faith and effort. You pray and *work* for your daily bread. So believe and *win the child* to Jesus, and he will be saved. Show the child his danger, his sin, and the tender, loving Saviour, and he may only be too happy to rest in him. He has not all the unbelief and difficulty of an adult sinner.

JUST HOW AND WHEN TO BEGIN.

Seize upon favorable times. Work in the line of God's providence. I have found it profitable to labor with young children before they retire at night. They may then be quiet and tender. Instead of blaming them I would lovingly ask them to tell me how they had sinned that day. In this way their disclosures were often minute and wonderful, extending to angry words and feelings. Then I would say: "God is here. Your sin is against him. He is angry with the wicked every day. And here is the precious, loving Jesus, all ready to forgive you." Then each of us would pray a few words, telling Jesus the sin and asking him to forgive and bless and save. Several other and older children might be gathered on such occasions. Serious, tender talks with children are very essential.

FLAGRANT SINS.

For the sin of lying or for outbursts of temper children should be seriously punished. The Bible approves of the rod: "He that spareth his rod hateth his son" (Prov. xiii. 24). But instead of wrath and threats they should be punished in great sadness and love. Then show the child how God hated their sin by repeating, *e. g.* (Rev. xxi. 8): "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Then together ask God's pardon. Many a child, under such a sense of sin, has found peace with his Maker. It is a favorable time for the conversion of children, when trouble, sickness, or death enter a household.

A CHARMING FAMILY PRAYER.

Family prayer is a most helpful duty. Jeremiah said to God, "Pour out thy fury upon . . . the families that call not on thy name" (Jer. x. 25). And what a sweet, unspeakable privilege to bow together and breathe forth the prayer, "Our Father . . . give us *this day* our daily bread." This is a good time to win the soul to Christ. If a father, through absence or indifference, fails to support his family, the mother or child does it in his place. So it should be with family prayer. Instead of a bald, long service, with a whole chapter and a tedious prayer which children dread and remember with disgust, make

it brief and attractive. I know a pastor who goes from the breakfast table to the piano. His three boys join the parents in a cheerful song of praise, children lisping hosannas to the Son of David. Those boys are learning music. If possible, there should always be singing. It is Scriptural. It moves the soul, it kindles the fires of grateful love and heartfelt praise; and here I might stop to say: Train the children in music. If convenient, teach them, when young and idle, to play the piano or organ. It will help to soothe the passions, check disputes, unite the household, and occupy the mind that might be drawn to ruinous pursuits. Such children will be likely to enter heartily into the song of the sanctuary, the Sabbath-school, the prayer-meeting, and the household service.

At this family altar much instruction may be given. *This course* has been pursued with profit. On opening the Bible the father says: "Children, — what did we read yesterday? To-day we will read this portion." Then each one reads a verse, and each one repeats a text. The little one says a short passage after the parent. Then follows a short request that each child should now commit himself to God. Then, with no formal words and with no thought of drudgery, let the parent plead for each of his tempted, dying children. In some cases the name of the child may be called. Then the Lord's Prayer is repeated by all together. Then a sweet family kiss all around. Oh, what a

precious opportunity in this melting, fervent service to win the soul to Jesus. Ten children in one family were born again. Said one of them, "My father's wrestling prayer led me to the Saviour."

VARIOUS MEANS FOR THE CONVERSION OF CHILDREN.

Children should attend church. How inspiring to the pastor to see parents and children gathered in the pews. And yet it is pitiful to see children uncomfortable and restless. In all our feasts children have some portion. And they should have a portion of the spiritual food. "Feed my lambs" (John xxi. 15). How God loved and valued and spoke to the boy Samuel! In one of the services at least, every pastor should address to the children some striking illustration or some earnest words of application. This will interest them and gratify and stimulate the parents. In this way many children may be drawn to you, to the sanctuary, and to Christ, while you are struggling in vain to reach some hardened sinner. Children, ten or twelve years old, should attend the prayer-meeting. There should always be some word and prayer for them. Parents with a burdened heart may crave the prayers of the church for their offspring. Is it objected, that "the children retire early?" But could they not attend a children's party? — "But they have their evening lessons to learn." Could they not give to them a little extra study? If not, is the intellect more pre-

cious than the soul? Is eternal salvation less than respectability? What children *are* is more important than what they *know*. And knowledge is valued more by them as they become the children of Jesus. There is time yet for the culture of the mind, while at any moment the soul may perish forever. At the meetings they will gather knowledge and they may be saved. I scarcely remember a family whose members were not led to the Saviour if they were constant at the prayer-meeting. Their presence moves the church. But, you say, "they are in a very favorable condition." All signs of children out of Christ may be very deceptive and very hazardous.

THE COLLEGE BOY.

Parents should never neglect a season of religious quickening. This is a most precious and responsible time. A wealthy Christian lady said to me in her dying hours: "I have made a great mistake. My only son was in college. When his companions here were turning to the Lord you begged me to bring him home for a season. This I declined to do. Now I leave him a hardened sinner." He soon after died a *sot*. He would have come home to a family wedding or to a family funeral; but his position in college had seemed to be more essential than his standing with God.

A dear Christian friend of mine was always watching for favorable seasons. Many a revival began in his

own breast. At any signs of special interest his heart-cry was, "This is the time for which I have prayed and wept and toiled." Then the great passion and business of his soul was the saving of his eleven children. They were all brought into the church. Several of them are to-day preachers of the gospel.

YOU MAY SEEK FOR YOUR CHILDREN THE BENEFITS OF THE DIVINE INFLUENCE IN OTHER CHURCHES.

I once saw a wealthy, conservative, Presbyterian gentleman of this city seated in an inquiry-meeting with his two young sons. It was not a Presbyterian church. But those sons there found Jesus, and soon after united with the church in which their father was an officer. Nobody will care in heaven where they found the Saviour. Daily or nightly services for the children have often led many precious ones to the Saviour.

THE BRAVE SON.

Some parents have one child at least who is wandering upon the dark mountains of sin and death. Noah did not leave one child out of the ark, and not one child of yours must be left out of heaven. In a season of religious interest, a father, mother, two young sons, with a daughter and her husband, united with our church. The eldest son had returned from the war a brave young soldier. When approached upon the subject of religion he would gleefully say: "I am all right. I have

no fear. I have been in the hottest of the fight. I have looked death in the face without flinching." "Well," I said, "do you fear to attend a prayer-meeting?" "No."—"Will you come to-night?" He came. The Spirit was there. There were true prayer and earnest, burning words. The preaching on the Sabbath was to him. Toward evening a member of the family called and said, "John pretends to be sick, but we believe that he is anxious for his soul." I saw him a moment. He was at church in the evening, and at our next prayer-meeting. At the close of that meeting I took the arm of a good brother and said, "Please go with me." The family were all at home. All but John were earnest Christians. He resisted. We pleaded with him. We pressed the matter of yielding now. We bowed in prayer for him. Then and there he surrendered and became a new man in Christ. And there was great joy in that household. The angels also praised the Lord. That young man, who had faced the cannon's mouth, became a fearless, original, outspoken soldier of the cross, in the home, the street, and the prayer-room.

HOW TO REACH FAMILIES. THE GREAT SINNER.

In times of special religious interest it is often well to labor for different classes of people. At one such time in our church many parents were converted and much interest was felt for their families. During a series of meetings I one day requested that, on

the morrow each family would sit by itself at our afternoon prayer-meeting. The chapel was crowded. It was a perfectly quiet, familiar, solemn meeting. My own family were in a front seat. I very soon asked the prayers of God's people for them. I then said, "Are there any other requests from parents?" Instantly an aged, widowed mother in Israel arose and said with deep emotion, "Pray for my son that he may be converted now." This son was more than forty years old. Though a man of ability, he was decidedly irreligious. He was one of the last persons in the congregation whose conversion would be anticipated. I immediately said: "I am glad to see that son present. Does he join in his dear mother's request?" He arose and, bowing respectfully, he said, "I do, sir." And so the meeting proceeded.

I have rarely seen a season of such spiritual power. That 17th of March will never be forgotten. One of my own sons found peace that day. Parents were pleading with God for their perishing children. No gold-board was ever so intense as were those quiet parents. And no one can describe the after joy of many a household. In the very numerous accessions to the church there was an unprecedented proportion of parents and children. At the close of that afternoon meeting, while speaking to the son of that widowed mother, he said to me: "Go, talk to the young. There is no hope for me. I am too great a sinner." In the evening, as the ser-

mon in the sanctuary closed, he came forward and looking toward the pulpit he said to me, "May I say a word, sir?" "Yes, sir." Turning to the congregation he said: "You all know what a sinner I have been. I want to tell you that there is mercy with God even for me." Turning to me again he said, "May I pray, sir?" "Yes, sir." After a most humble prayer he went to his pew and buried his face in his hands, while that mother was crying in her heart with Simeon of old: "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation." (Luke ii. 29). This was a thrilling scene to which we were unaccustomed. We have just heard of a more remarkable conversion.

M. REVEILLAUD.

That able writer and splendid orator, M. Reveillaud of Paris, was expected to be a Romish priest. He escaped the premises at night. He finally became a Protestant, and by the power of God's truth and spirit was suddenly converted to Christ. On the evening after this new birth, at the close of a sermon on the death of Stephen, M. Reveillaud stepped forward and said, "Would you allow me to bear witness to the Holy Ghost?" France and the Christian world are being electrified by the account of this seemingly miraculous transformation into the image of Christ. They now call him, at home, the St. Paul of France. In this

country he has received a very hearty welcome, and in his own beloved France his zealous effort for souls is greatly blessed.

GODLY CHILDREN SHOULD BE IN THE CHURCH.

Such children at the age of ten or twelve years should be gathered with the children of God. And this, not because they are serious or impressible or well instructed or well behaved. They must feel their sins. They must see the loving Saviour and give themselves to him. They must be converted to Christ. After prolonged evidence and proper instruction they should be welcomed to the table of the Lord. It is cruel to keep them out of the church.

THE YOUNG OFFICER.

A wealthy young man who taught a Bible-class in my church was offered a professorship in a leading college. He preferred to fight for his country. He was a brilliant officer. He talked and prayed with his soldiers. While leading his force to battle he was shot dead upon his horse. He was brought to this city for burial. His widowed mother was a noble woman. I saw her hanging over his remains. She did not say, "Why did I let you go?" but she did say in that agonizing farewell: "I have wronged him. I have wronged him. When he was ten years old he was hopefully converted. He wanted to join the church.

But I said to him, 'You are too young,' and so he was always under a cloud and often shrinking from open religious duties."

DR. HILL'S YOUNG CHILDREN.

Rev. Mr. Fackler of Texas writes: "I have had four most interesting services for children. After one service a little boy, son of the Rev. W. W. Hill, D. D., took my hand, and, looking up in my face, he said, 'I would like so much to join the church if you will let me.' Deeply moved by his tears and earnestness I drew him to me and said, 'Why do you wish to join the church?' 'I want to be known as a child of God.' —'How old are you?' 'Seven years old to-day.'—'Why do you think you are a Christian?' 'Because I love Jesus with all my heart, and he loves me and died for me.' Then Christ's words came to me: 'And who so shall receive one such little child in my name, receiveth me' (Matt. xviii. 5). But I said, 'Might you not do something to injure the cause of Christ?' 'I could not do right by myself, but I could if the Lord helped me; and he says he will if I ask him.' Amid the tearful emotions of strong men he was received. Every member of session took his little hand with a fervent 'God bless the boy.'" Five of Dr. Hill's children under the age of ten years are now members of the church. Let us bring such children to the Lord's table, especially if they are the children of godly parents, who can give

them watchful care and sound instruction. I have known a large number of such children in the church; and I can say, with other pastors, I have never seen one of them disciplined. The fold of Christ is for the lambs, the little ones. The tender Shepherd does not shut the door upon them, and thrust them away to wander upon the cold mountains. He shall gather the lambs with his arm, and carry them in his bosom (Isai. xl. 11). Bring the lambs into the Christian fold, and trust them with the loving Shepherd.

GODLY CHILDREN NEED CONSTANT AND LOVING INSTRUCTION.

God said to his people: "These words, which I command thee this day, shall be in *thine heart;* and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. vi. 7). This instruction was to come from the heart. Children must understand doctrine and duty. They must be shown how God requires them to influence others by their conversation and example. While young they must be trained in Christian work. Idleness and ignorance spoil them. I have known young children who were very active. They talked with others. They led them to the Sunday-school and the prayer-meeting and were thus instruments of their salvation. I have known boys who would sometimes

speak a word and offer a short, feeling petition in the prayer-meeting. In a few years they became earnest, efficient workers in the Lord's vineyard. In a sensible way they were trained to the sacred work; and no training is more essential.

CHILDREN MAY BE TRAINED FOR THE PULPIT.

The world is perishing. It sadly needs an influx of wise and consecrated ministers. Here is a boy who loves Jesus. He has a good mind. What is his duty? The parent says: "He has no courage or taste for the ministry." But he may not know what the ministry is. The boy must be told that he is to make the most of himself for the cause of Christ; that a minister who gives his whole time, talent, and heart to this work is a good and happy man; that he may win hundreds and even thousands of souls from sin and destruction to Christian work and eternal glory. This is a subject for solemn thought and devout prayer. Parents may give their young sons to Jesus and devote them to his ministry. They may strive for their conversion with this idea. Nobody can describe the force of loving instruction in early childhood. You may give that dear boy to Jesus; then plead with God to make him a minister of salvation to thousands.

JOHN HOWARD AND THE LITTLE BOY.

I have seen a beautiful picture of a mother and her little son viewing the statue of John Howard, the great philanthropist, in St. Paul's, London. Under the guidance of his godly father he copied fading inscriptions on the tombstones of Bunyan and Watts. He was instructed in the family, the church, and the religious meeting. He was converted in his youth. He became the famous *Rev. Dr. Andrew Reed of London.* Through untold difficulties he helped to found six asylums about London. Before his death there were contributed to these institutions over five millions of dollars. He had the sympathy and help of lords, princes, and royalty. With great success and with great revivals he preached the gospel in London more than fifty years. Seventeen years before the end of his ministry he was thanking God that he had been permitted to welcome to his church about twenty-five hundred souls. Twenty-two hundred of these were from the world. All the members of his own and his father's family were communicants.

One of this noted family was Sir Charles Reed, member of Parliament and chairman of the School Board of London, and the eloquent advocate of Sabbath-schools and revivals of religion. What a record for the little boy by his mother's side, pointing up to the statue of John Howard. And what a pity and what a loss had

he pursued some ordinary business. He set in motion surges of blessing that will affect the temporal or eternal well-being of millions of God's creatures. If you lay your son upon God's altar, and consecrate him wholly to his service, will he not be accepted? God in his providence may lead him to be a messenger of salvation to perishing thousands.

VIII.

BIBLE-CLASS AND SABBATH-SCHOOL REVIVALS.

THE Bible-class is a potent means of usefulness. In a vast number of cases revivals commence in its circle. The circumstances of the class wonderfully favor this object. I once suggested the matter of forming a Bible-class for our young men to Mr. Malon T. Hewitt, one of our elders. In a written reply he expressed his conviction of the vast importance of such classes to the young and the old, and that such a class was especially desirable for all those who had outgrown the Sabbath-school and were liable to wander and perish. Instead of forming a class he proposed that two or more young men should consult their companions, give public notice of a meeting, organize the class, and then elect their leader. This was done and he was their chosen instructor. It was a large, enthusiastic, and most useful class, and its members were among the sadly-stricken mourners at the untimely death of their beloved teacher. The Bible-class may give the exact meaning of Scripture. It may also rouse the intellect and move the heart. It is a prodigious force in the hands of a faithful teacher. He may secure the love

and trust of the class. Resting on God he may, with a settled purpose and a wise method, lead them to Christ.

I have learned from a leading elder in the church of Dr. R. R. Booth, University Place, New York, how he gathered and conducted a Bible-class of young men and how he secured to them an infinite blessing. He says: "The pastor gave notice that such a class would be formed in a certain portion of the church. Six or seven young men appeared. Some of these were young persons who were going out into the world from the Sabbath-school. In this way they were tided over from the Sabbath-school to the church. The young men brought in their companions. Others were introduced by the congregation, until the class numbered thirty persons. This number was kept good by the members of the class. We took up different portions of the Old and New Testaments. I did not always question the class. I sometimes did it to secure attention. I prepared myself carefully upon the lesson. I explained the meaning, made the best points I could, and often pressed home to their consciences the practical bearing of the word.

"Knowing the character of each young man, I could often speak to them together of matters which addressed to one person alone might give offence. This was especially the case where one was beginning to go astray. I was deeply interested in the young men, and

in various ways I exhibited my fondness for them. On our return from the summer dispersion I invited them to my house. We had a social evening, with simple refreshments. I encouraged them to call at my house, or at my place of business, to seek counsel about their private affairs. The religious interest of the class depended somewhat on the state of feeling in the church.

"Early in the winter I invited a single young man to my house. There I talked and prayed with him, sometimes for hours. One winter I saw at my house more than twenty young men alone. Here I could kindly remove their objections and press the weightiest motives. I was always pushing them to the point and closing with the appeal, 'Will you now come to Christ?' Thus many of them found the Saviour. One young man came to me a skeptic. After a long interview he said, 'I will decide this matter alone.' He walked the streets until midnight. There, under the open heavens, he found Jesus, and the next morning he came forth with his face shining with gladness. Two brothers were at my house the same evening, one in the front the other in the back parlor. Neither suspected that the other was there. They were both converted. One is preparing for the ministry; the other superintends a mission Sabbath-school.

"Thus in one year twenty of my class were converted. Twelve of them joined the church at one time. The whole class of thirty members were hopeful Christians.

I always urged these young Christians to take part in the prayer-meetings and to strive for the salvation of others. During the spring I carried the class through a course of doctrinal instruction. I strove to make them intelligent and useful Christians. Some of these converts entered the class with the prospect of being wrecks for time and eternity. The change in their character and prospects is marvellous indeed." Here is a noble triumph of divine grace. The value of such Bible-class revivals is greatly enhanced by the untold power of this portion of the community. Thirty young men transformed, enlightened, and set to work for Christ! What may they not do for the rising generation?

At one time, fifty-three persons from a single Bible-class in Philadelphia joined the church.

MR. WILLIAM A. BOOTH'S BIBLE-CLASS.

Mr. William A. Booth, whose energy and resources have been so liberally devoted to the cause of Christ in this city, has for many years been the teacher of a Bible-class. He has said to me: "I have had from twelve to fifteen young ladies in my classes. I always prepared myself fully with everything I could find of interest about the lesson. When proper, I would make a personal application of the truth. I visited each of the members at their homes. I did not press the subject of religion offensively. For many years nearly all my pupils became followers of Christ."

In a recent visit to his country-house he said to me: "I have a Bible-class out here. The last member of it has just united with the church. I find several things essential to true success, — full preparation, prayer to God, visits to the members of the class at their homes, and the pressure of these thoughts: 'You are the person concerned. It is your imminent danger and fearful sin against a holy God, and it is your Saviour, full of love and compassion, that now waits to give you pardon and eternal life. Will you now love and trust him?' I then close the interview with the question, 'Shall we now kneel in prayer and commit our all to him.' Thus they entered the fold of Christ."

What transcendent blessings are within the reach of the Bible-class teacher. Let your soul be flooded with divine influence. Let your duties be performed with new courage and confidence in God. And let no Christian fail to become a Bible-class teacher if, in the providence of God, he can make himself useful in this field of Christian endeavor.

SABBATH-SCHOOL REVIVALS.

As much is being said and done for Sabbath-schools I need only treat the matter briefly. Sabbath-schools, Bible-classes, and households are just the places for revivals. The instructor comes into direct contact with his pupils. He may gain their confidence and love. He may move their hearts and enlighten their minds with

simple truth. The Sabbath-school requires no great expense and no elaborate methods. It has enlisted in its service talent, prayer, love, and toil. It has raised up for the school a host of teachers and officers. Its numerous revivals have brought to Jesus untold thousands. It has been the birthplace of countless ministers and the foundation of many churches. On entering a Sabbath-school it is wise for a teacher to collect or to enlarge his own class and to keep it constantly full. In this way you may, by your sympathy and love, interest the parents and bring them to the sanctuary. I have known a committee of teachers who visited every family in the neighborhood. They brought sixty scholars to the school and one hundred and fifty persons to the church. The scholars can do wonders. At one time our superintendent interested the children in this work. And I remember one little girl, from a Sabbath-breaking family, who in a short time brought into the school twenty-one children.

In this work the pastor has responsibilities. Dr. Herrick Johnson of Chicago has said, in a public address: "Where the lambs are gathered the pastor has rights and duties. He must know that good books are read, and that the true doctrines of salvation are taught. He must have a spiritual oversight. The Sunday-school *is his.*" Without question, the pastor and superintendent should always co-operate together. The pastor of a small church has said to me: "For two years I entered

my Sunday-school. Being utterly ignored by my superintendent, I would sit down near the door by a class of little *ones*. I was never asked to speak. I did not reprove him, but I finally gathered some of the older scholars to a very familiar, earnest prayer-meeting on Wednesday evenings, at a private house. There I gained their love and won them to the Saviour." Dr. Johnson said in his address: "Pastors should preach to children. It is simply monstrous that whole years should pass without an address to the young. Jesus said to Simon Peter, 'Feed my lambs' (John xxi. 15). For this service the teacher should make thorough preparation." Dr. Tyng, Sr., and other pastors have led hundreds of children into the fold of Christ.

It is a melancholy thought that so few of the children have any interest in the sanctuary. How sad to miss the well filled family pew. While the Sabbath calls the people, it tolls the children away from the house of the Lord. They are parted from their best friends. They are left to do as they list. They have few associations with the church and no attractions to it. And thus crowds of them leave the school and the sanctuary, to wander and perish. This must be remedied. They must be attracted to the house of the Lord.

CHILDREN MUST BE ADDRESSED FROM THE PULPIT.

At the Philadelphia Council, in 1880, Dr. Alexander McLeod insisted "that the regular Sabbath services

should be shortened and that brief addresses should be made to the young people. For subjects he recommended incidents from the Old and New Testaments, and those most thrilling stories of Jesus in the manger, the stable, the temple, the mount, the garden, his miracles, and his crucifixion. He also recommended incidents and illustrations from God's outside Bible. He stated that many pastors in England and Scotland were pursuing this method, and were thus, like Jesus, speaking to the people in parables."

In our Allen Street Church we had at one time, in parish and Mission Sunday-schools, the names of more than fourteen hundred teachers and scholars. How could a pastor ignore this crowd of souls? In connection with my Sabbath-morning sermon I endeavored, in a fresh and tender way, to present some inference, illustration, or appeal directly to the young people. The moment I said, "My dear children," the whole congregation seemed to be aroused to fresh interest. The closing hymn and tune, familiar to the children, heightened the attraction. An objector to this course might be told that it was the bigoted chief-priests who would silence the children who were crying in the temple, "Hosanna to the Son of David." Some pastors have an afternoon service for the children. But these measures are preparatory.

HOW TO HAVE SABBATH-SCHOOL REVIVALS.

You must let the children see that you love them and that you prize their souls. A kiss or a tear has, under God, made many a Christian. Said a man of God, "A mother's tear, dropped upon my cheek, made me a Christian and a missionary." Invite them to your house. Be easy and familiar with them. Let them have a good social time. Paul was a man when he put away childish things. Give them some entertainment. When they respect and love you they are in your power. You must see that God is waiting to give you this blessing. Humble yourself before him in view of your unbelief and inaction. "A broken and a contrite heart, O God, thou wilt not despise." Plead with him for help. Do not say in your heart "I wish," "I ought," "I may;" but let your cry be, "O God I am a poor, responsible sinner, but with thy help I can, I should, *I will* lead my scholars to Jesus." Then plan and work for it. Like other persons, children must see that they are all the time disobeying the great and glorious God, that they are all the time in danger of being cast away. Said a Christian parent to me once, "Do not tell my boys of the wrath to come." No? Then I cannot tell them Christ's words. I cannot arouse them "by the terror of the Lord." I cannot show them the worth of the soul, or the amazing love of Jesus in dying to save them. That same mother gave her boys the most

thrilling account of the scarlet fever, and solemnly warned them to avoid the street where it was raging. Said a dying boy, "Father, why did you not tell me before that there was a hell." That father's neglect was shocking cruelty. In great tenderness tell your children of the warnings of Christ, how he loved and healed the children on earth, and how ready he is now to save *them.*

We find one pastor, superintendent, or teacher delighted with the order, instruction, and interest of a great Sunday-school. And yet those children are going out into a treacherous world and to a fearful eternity, "having no hope and without God in the world" (Eph. ii. 12). If children are afflicted with a disease that, neglected, will certainly end in death, the first business is to heal them. So the first thing to be done for sin-sick children is to bring them to the Great Physician.

Dr. Johnson said further in his address to Sabbath-school instructors: "Teach *every lesson in reference to the scholars' conversion.* Always ask 'By what truth in this lesson shall the Spirit convince of sin and lead to Christ.' And remember these three things. 1. Any Sabbath may be the scholar's last opportunity. 2. Instruction is worth far more to him *after* than before his conversion. 3. The best school is the one that saves the most scholars." Crowds of children are being brought into the kingdom by those who are guided by these principles.

Some pastors not only preach to the children, but the service is followed by an inquiry-meeting. They enter the Sabbath-school and speak to them and lead them in prayer. Superintendents have meetings for the children at the house or the Sabbath-school room. This is followed by personal conversation and prayer. The pastor can enter this meeting at its close. Sometimes the superintendent turns the afternoon session into a prayer-meeting. Teachers have a meeting for consultation and prayer, or each one has a meeting for his class. Efforts for each child alone are indispensable. Each one has his difficulty. A certain teacher labored and prayed for one of her scholars until she was led to Christ. Then she and the young convert selected another scholar, then those three another, and so on until the whole class were rejoicing in hope. Every child brought to Christ should be carefully trained in Christian work. He may thus become a mighty power for good. With the help of his teacher others may be reached. Through them the revival may extend to the congregation.

THE BOY TEACHER.

A little fellow came alone to our church and Sabbath-school. He soon became a Christian. With others he often bore his sweet testimony to the love of Jesus in our prayer-meeting. He early became a teacher in our Sabbath-school. One night at our Evangelistic prayer-meeting he arose and said: "All the dear boys of my

class are here." Do pray that they may all come to Jesus. I never shall forget his deep emotion and the thrilling earnestness of those prayers. The entire class were soon in the kingdom. That youth has helped to save his companions, and for years he has been the efficient superintendent of a large Sabbath-school in this city. He had served a long apprenticeship and was thoroughly trained for the work of the Lord. In the end, he can do vastly more for Christ than he would have done if converted twenty years later. And then who would have won him to Christ twenty years later, when his sinful habits would have been all stereotyped?

There was a woman in my church who always had a full class. She seemed to have for them the love and care of a mother. She advised and entertained and aided them during the week. She conversed and prayed with them at her home. From year to year the members of her class were hopefully converted. Many of them became efficient teachers in the school. Next to hers was a large class instructed by a pious and capable woman. That class remained unaffected from year to year. Why this amazing difference? The first aim of one teacher was instruction. The aim of the other was salvation.

And now shall we not all of us enter at once upon this celestial work of enlisting the rising generation under the banner of the cross? Under the smile of him who loved little children we may readily have,

in this country, five millions of scholars and one million of teachers. Let ministers, superintendents, and Christians young and old, be fired with zeal in this cause. See these dear children going out to sin and shame, to baneful influence and eternal death. Some of our vilest rum-sellers and bitterest infidels have been in our Sabbath-schools. See those dear children! How quick to decide, how prompt to act. Now they may be saved. They have no invincible habits, no labyrinth of doubt. Let Christians plead with Jesus for their healing. Let them rely upon the Holy Ghost, and now labor for those children just as earnestly as they would for hardened sinners, and what a change would come over this land. How soon should we see an army, millions strong, marching forth under the banner of the cross to conquer this growing nation.

IX.

REVIVAL PREACHING.

How can I so preach the gospel that God's people shall be quickened and sinners shall be saved? This is the grave question of the day. For the want of such preaching myriads of souls are perishing. It is found in certain localities that the number of persons awakened and led to Christ through the efforts of the pulpit is sadly small. Tens of thousands of sermons have no special adaptation to such a result. An occasional sermon of the right stamp is usually unavailing.

WHY SOME PASTORS HAVE FEW REVIVALS.

The reason of such failure in the case of some pastors, whom I have known in the long past, was very evident. Some laid their failure to the sovereignty of God. Others drifted on, waiting for God to revive them, as sinners wait for God to convert them. They seemed to have no plan, purpose, nor efficient effort for revivals. Said one pastor to me: "I have determined to draw to my church men of intellect." His first aim was to have a leading church. His intellectual efforts did not result

in religious fervor. A thousand concentrated rays of the moon give no heat. Another pastor was an able preacher, but he was positive and independent; he stood aloof from the living, busy world. He did not attract the people. Another pastor interested his congregation, but he was deeply absorbed in newspaper, periodical, and literary works. Another pastor was preaching faithful gospel sermons in the morning, and lecturing on morality on Sabbath evenings. He failed to follow up the serious impressions of the morning. Another pastor was a thoughful preacher. He pleased the fastidious hearer. He fed the sheep to repletion; but he rarely addressed a word of alarm to the ungodly, or even prayed for them. He seemed to forget the children and the stranger. The weekly lecture took the place of the prayer-meeting. The spiritual work of the church was left mostly to the pastor and the choir. Another pastor was good-natured and indolent. He was fond of lounging and talking. These pastors were men of ability. They occupied most responsible positions. Another pastor, less distinguished, studied and wrote and meant well. He had a good congregation, but he lacked practical skill. He utterly failed to bring the truth home to the heart and conscience of his hearers. Another pastor was doubting and irresolute. His motto was: "It is better to do nothing than to venture upon an effort and fail." To his vision, the children of Anak were so tall and the obstacles

were so mighty that, like Israel of old, he chose to wander in the wilderness. But cowardice and incapacity in the leader of the Lord's host is worse than timidity in the general of an army. Courage is indispensable. Another pastor was fond of technicalities, abstractions, and polish. He failed to *proclaim* the pointed and powerful truths of the gospel. Another pastor was averse to excitement. He believed in the quiet private way, and his people were just as quiet as he was. Another was a popular and conscientious young pastor who mourned his supposed inability to move his people. I would not depreciate the good accomplished by these pastors, but I would to God that their preaching might rise to the grand emergency of rescuing souls. The preaching, like that of Peter and Paul, must be adapted to this end. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). The word of God is quick and powerful (Heb. iv. 12). "Is not my word like as a fire, saith the Lord, and like as a hammer that breaketh the rock in pieces" (Jer. xiii. 29). This is the preaching that reaches the hardened sinner. How utterly do some preachers fail in this style of address. "Paul and Barnabas *so spake* that great multitudes believed" (Acts xiv. 1). It was truth, emotion, and manner adapted to this one end. In revival preaching the speaker must be very nigh to the Saviour; he must be a humble man, full of faith and the Holy Ghost; he must have a personal experience of the truth which he

preaches; he must be much in prayer and thoroughly in earnest; he must say, "God helping me, this one thing I do." Thus prepared he must reach and move the Church of Christ. In a revival of religion the soldiers of the cross strive to rescue prisoners from the enemy. It is a conflict with Satan for souls; it is a weighty, arduous business. The state of feeling must be watched, and one truth after another must be presented that is exactly adapted to rescue the largest number of souls.

PREACHING TO THE CHURCH.

With God's help the preacher must arouse the Lord's host to the stern reality and fierceness of the conflict. He must train them for it; and at the call of the great King he must lead them to the combat. Much of this may be done privately and in the prayer-room. But this is not sufficient. In this arduous work, strong, impressive, elaborated truth from the pulpit is indispensable. The grand result is to be reached in the closing of such discourses. Here must come the full force and feeling of the address. Here the preacher must be thoroughly aroused. Momentous truth must be pressed home upon the heart and conscience of men with a vehemence or pathos that, with God's blessing, will quicken the dormant energies of God's people, and secure a glorious blessing. A friend of mine was once speaking to me of a very impressive sermon from his pastor. He

then added: "This was the first time, in all these years, that I have heard him make a personal appeal to his hearers; and yet he is responsible for their souls." In all this plain and forcible preaching there must not be one particle of acrimony. If the preacher would secure the penitence, faith, and co-operation of his church he must preach to himself; he must have a broken spirit, a loving heart, a full confidence in Jesus, and a firm resolve. For the want of these essentials how many leaders fail. Having learned by conversation the peculiar need of individuals, he must adapt his preaching to their wants. "Let him suit the medicine to the malady." Worldly minded Christians cannot move the ungodly. They must see the guilt of their own heart and life. They must realize their own responsibility and duty. Isaiah says: "Your sins have hid his face from you, that he will not hear" (Isai. lix. 2).

The preacher must arouse the church. One of the texts of Dr. Payson's first sermon to the church in a revival effort was, "Whoso confesseth and forsaketh his sins shall have mercy" (Prov. xxviii. 13). The text of Mr. Moody's first sermon to the church in San Francisco was, "Where art thou?" (Gen. iii. 9). Others successful in this work have selected such passages as these: "Jesus said, take ye away the stone" (John xi. 39), "The backslider in heart" (Prov. xiv. 14), "Take up the stumbling-blocks out of the way" (Isai. lvii. 14), "Wilt thou not revive us again?" (Ps. lxxxv. 6), "Be

filled with the Spirit" (Eph. v. 18), "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. xxi. 22), "The Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). And that most remarkable passage on which I have relied for revival influence: "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked way, *then* will I hear from heaven, and will forgive their sin and heal their land" (2 Chron. vii. 14). Here is the preparation. In their efforts for a revival of religion some preachers unwisely urge the church to an immediate labor for sinners. When Christians are resting in Jesus with clean hearts, then they are ready to consider these texts: "I *can do all things* through Christ which strengtheneth me" (Phil. iv. 13), "For the son of man is come to seek and to save that which was lost" (Luke xix. 10), "They that turn many to righteousness shall shine as the stars forever and ever" (Dan. xii. 3). If the blessing comes, and there are afterward indications of worldliness or weariness, then the words of Nehemiah are appropriate: "Why should the work cease whilst I leave it and come down to you?" (Neh. vi. 3). God is not weary of giving. Strive to remove the obstacles, stimulate the church to new zeal, and try to realize what wonderful things God is waiting to shower down upon you. He is omnipotent. There is nothing too hard for him. And yet Paul says to the Corinthians: "Ye are

the temple of God, and the Spirit of God dwelleth in you, and all things are yours" (1 Cor. iii. 16, 21). Paul prayed that the Colossians "might be strengthened with all might according to his glorious power" (Col. i. 11).

PREACHING TO THE UNCONVERTED.

After your own preparation and that of the church, address the impenitent. You would win them to yourself and to Jesus. Be natural. Let your entire human nature be engrossed in the work. Open your whole heart to them. Speak to them with force, or melt them with the eloquence of emotion and magnetism. Full of care, trouble, or pleasure, they must be arrested and moved. The theatre or the lecture must not be dry and prosy. What care the wicked for a dull church or for simply profound preaching? The gospel must not be weakened; and yet if the crowd are to be converted they must be drawn to the sanctuary. And the very first question to be settled is: "How can the true gospel be so preached that the impenitent will come to hear it?" for it is notorious that many an able sermon is preached to some empty pews.

GOOD SPEAKING AND STRIKING ILLUSTRATION ATTRACT THE UNGODLY.

In this style of preaching the Rev. Dr. Guthrie was a splendid success. If he were not the greatest he was certainly the most attractive preacher I ever heard.

There seems to have been nothing remarkable about Dr. Guthrie's first preaching in a country parish; but it did not satisfy him. He determined to secure the attention of his people and to attract outsiders. He resolved to be a *preacher*. He saw that a poor delivery enfeebled able sermons. He saw what Demosthenes gained by his speaking. He found that manner was to matter what powder is to the ball. And so in winters he travelled far to attend elocution classes. "Thus," he says, "I cured defects in speaking." Candidates for the ministry, and young pastors, should by all means learn the most impressive mode of speaking. Moses was a greater man than Aaron; but when God would send Moses to speak to the people, he answered: "I am not eloquent." God said to him: "Aaron shall be thy spokesman unto the people; *I know that he can speak well*" (Ex. iv. 16). Speaking well is then essential in the delivery of God's messages to the people. And yet how many say: "It is matter and not manner." Manner may greatly injure or help the matter. Impressive speaking is indispensable to the grandest success of Christ's cause.

In the "Presbyterian Monthly Record" a writer gives us the following: "Said the elder of a church — 'Last Sabbath we had a fair audience and a good, instructive sermon. But I think that, with nine tenths of the audience, the delivery killed it.'" Many *able men* fail for the want of voice, culture, or magnetism. Said Judge B.: "A young man, much liked, failed to receive

a call because he was not sufficiently heard." In another case it was said: "I might as well have staid at home." Says this writer: "How many do not acquire the art of distinct and forcible elocution. From rapid or low utterance, from bad mouthing or sheer dulness, how many addresses drop dead." We say to young preachers, with all the emphasis we can command, Learn to utter your thoughts clearly and audibly. "Faith cometh by hearing," &c. (Rom. x. 17). The late Dr. J. G. Holland writes: "A preacher's public usefulness depends on his art. Unless he can speak well, read well, and write well, he cannot impress himself and the truths he preaches upon others. Multitudes go into public life with minds stored, with reasoning faculties trained, but the arts of expression have no development. They try to preach and the people will not hear them." Rev. H. W. Beecher says: "There is no misconstruction more utterly untrue and fatal than this, that oratory is an artificial thing which deals with baubles and trifles for the sake of making bubbles of pleasure for transient effect on mercurial audiences. So far from this, it is the consecration of the whole man to the education and inspiration of his fellow-man by all that there is in learning, thought, and feeling, sent home through the channels of taste and beauty." He believes that a living force that brings to itself all that is influential in spirit and body, in voice, in eye, in gesture, is in strict analogy with the divine arrange-

ments, and that oratory should take its place among the highest departments of education. The outside world must be reached. They must be attracted by the preaching. The young must learn how to speak.

Dr. Guthrie also set himself vigorously at work to cultivate his imagination, and by attractive and appropriate means to illustrate and enforce the truth. He says: "I noticed what most affected my hearers. I threw myself into the characters introduced. I felt and talked as they would do." Thus he charmed and moved and won the surging crowd. And thus he was in just the position to win them to Christ. During an evening at his house in Edinburgh he showed us how he prepared his sermon. In a blank book he wrote portions of it on every other page. "Then," as he said, "I cut out dry bits and sharpened dull ones. I made obscurity clear and narrative graphic. I used the ornamental as well as the useful. I studied my notes and left them at home." His church was in the old, disagreeable part of the city, near to the Castle. And yet we saw there a crowd at the doors that could not enter. With tickets from him we reached the gallery. Among the aristocracy present was the Duchess of Sutherland. As the Doctor proceeded with his sermon he gesticulated with both hands and with his whole body. His arguments were strong. His bounding imagination painted and dramatized the truth, which he forced home upon the conscience. This was done with great emotion.

One mighty charm and power of the man, in and out of the pulpit, was his great throbbing heart. One day he took us out to the cemetery. As we stood by the graves of Chalmers his companion, of Hugh Miller his elder, and of the Rev. Mr. Dickinson of Philadelphia, he poured forth a torrent of anecdote, eloquence, and piety which seemed almost enough to raise them from the dead. So in his private intercourse with the people. *So in the pulpit.* This emotion brought him into warm and loving sympathy with his hearers.

Is it said, "What has all this to do with revival preaching?" We answer, "Much every way." In the yearly ingathering of souls an ordinary congregation will soon become members of the church. But this work is to extend. It is to reach all grades in society. The world is to be converted. If the young, the careless, and the wretched are to be saved, they must be drawn to the sanctuary. They must hear the gospel. Mere Orthodoxy and commonplace sermons will not draw them to the sanctuary. The truth must be skilfully adapted to the people. Good speaking, striking illustration, burning words, and tender sympathy attract the crowd. Thus the old and the young, the worldling and the scoffer, are prepared to listen to the solemn truth that often becomes to them the "sword of the Spirit."

Is it still objected that "incidents and moral pictures are well enough for the young, the simple, and the

ignorant." Do not these persons need the Saviour? And are these alone affected by moral painting? Was the Royal David a dolt, — he who by his brilliant genius rose from the sheepfold to a throne, he the inspired minstrel of all tongues? And yet it was the little story of the ewe lamb that pierced his heart and brought forth the 51st Psalm. And that masterpiece of all ages and all tongues, Christ's "Prodigal Son." How many perishing souls has it brought home to their Father in heaven. Jesus "spake many things in parables." "He garnished the truth with vivid and beautiful pictures drawn from summer fields and humble homes, with love and pity for the poor and suffering." "The Holy Spirit uses every faculty of thought, illustration, and speech, hallowing by its fire all genius, all life, all nature, touching and illuminating everything." What are the mown grass, the swept room, the sown grain, the lighted candle, the planted vineyard, the built tower, the mustard, and the bramble? But Jesus and the inspired writers have breathed spiritual life into these things. We see in them the gravest truths. This Scriptural example has been successfully followed by Bunyan, Whitefield, Edwards, Payson, Spurgeon, Moody, and crowds of revival preachers. Authors that live, like Homer, Dante, and Milton, were moral painters. Cicero had his Gracchus, and Demosthenes had his Philip. God did not make "a leaden sky, a barren garden, or a leafless wood."

Moral painting meets a want in our being. It appeals to the perceptive faculties and to our emotional nature. It thus adds power and freshness to truth. It meets a want in children and busy people. I have known one simple illustration to bring a burdened soul to a joyous trust in Jesus; and yet illustration may be badly done and over done. It may be unfeeling and wordy. It may be weak and frivolous. While in all your ways and studies you are asking, "What is this like, and what will it make clear and simple?" never forget that you must have something to illustrate. "Come now and let us *reason together, saith the Lord*" (Isai. xvi. 18).

THE UNDERSTANDING MUST BE CONVINCED.

You must have forcible truth and logical argument; you must yourself understand and press home upon your hearer the profound science of divine things; then an appropriate picture will engrave the train of thought upon the mind. While a pastor in the city of Syracuse, N. Y., a blind man entered my house. I gave him my name and said to him: "Ten years ago you were in Boston, and for a single Sabbath you played my organ." With much surprise he said: "Yes, I remember it perfectly." He then repeated to me all the illustrations and heads of that sermon.

REVIVAL PREACHERS MUST USE SIMPLE LANGUAGE.

The Lord Chancellor of England said of Mr. Moody: "His simplicity, and the clear manner in which he sets forth salvation by Christ, is to me the most delightful thing I ever knew in my life." Preachers must use plain Saxon words, that flash and burn without a dictionary. Hearers must take the exact meaning at once. Clarify and utilize the truth. Such words as objective, subjective, imputation, and reprobation may be dropped. The language of Christ was simple. Paul would rather speak five words with his understanding than ten thousand words in an unknown tongue (1 Cor. xiv. 19). Even the words repentance and faith might be more impressive to the young and the ignorant if their meaning were described in simple language. Some persons are always annoyed by long sermons. Condense and shorten.

THE PROFOUNDEST DOCTRINES MUST BE ENFORCED.

When revivals wane, the old foundation teachings of the Bible sometimes sink out of sight; even the sovereignty of God, eternal punishment, and the new birth are only remembered as old relics of the dark past. This was precisely the process of the Unitarian defection in New England. Revivals had ceased, and men modified the doctrines to suit their worldly lives. Revival preaching is not froth and shallowness. It is not flash eloquence and mere exhortation. It is the clearest,

weightiest preaching in the world. Paul's weapons were "mighty through God to the pulling down of strongholds" (2 Cor. x. 4). The doctrines of the Bible are practical forces of untold power. They must be pressed home upon the conscience and heart of men with more than earthly vigor. Sinners must see themselves in the hands of that God who "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Ecc. xii. 14). The perfect law of Jehovah, with its terrific penalty, must be pressed home upon the consciences of men. Says Paul to the Galatians: "Cursed is *every one* that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). What is it for a soul to be followed by a curse from heaven? How vividly and pointedly has Jesus described this penalty in the gospels. There are people in this world whose constant presence would mar our happiness. The sinner would be utterly out of place in heaven. You must show him his utter unfitness for that society. He must have the saintly spirit. Show him that he will soon launch forth upon the scowling waves of a shoreless ocean. Lead him to look into eternity. Eternity! The earth may be burned with fire, and "the heavens will be rolled together as a scroll," but he still lives. Sometime since, the moon and one of the heavenly bodies occupied a relative position which astronomers tell us they will not reach again for more than twenty-five hundred

thousand years. *Then* the sinner's life will have fairly commenced. *Now* it is not six thousand years since the birth of Adam. But where will he be? In all this time he will be suffering. "The wicked," says Daniel, "are raised to shame and everlasting contempt." The wicked shall go away into everlasting punishment. Says John: "They shall be tormented forever and ever, where the worm dieth not." And yet the wicked make no efforts to escape this misery. They even hope for heaven. But why press these truths? Because by the law is the knowledge of sin (Rom. iii. 20). "The law of the Lord is perfect, converting the soul" (Ps. xix. 7). It leads the sinner to Christ (Rom. x. 4). There are men in the rush of worldliness and the whirlpool of sin. Force, the force of these stupendous truths, must be pressed home to their hearts and consciences by the power of the Holy Ghost. Sometimes the preaching is to be like the hammer that breaketh the rock in pieces (Jer. xxiii. 29). Men are to-day talking of a sermon on "The Delayed Justice of God," which they heard President Woods, of Bowdoin College, deliver thirty years ago. Says Dr. Charles Hodge: "The sinner must be convicted of sin before he embraces Christ." He needs a sense of his guilt and his just exposure to punishment. With Job he must behold the great Jehovah, and exclaim from the heart: "I abhor myself, and repent in dust and ashes." "God now commandeth all men everywhere to repent" (Acts xvii. 30). Why is man to repent? Be-

cause he has trampled upon the perfect law of God and has served himself and the world.

HOW IS THE SINNER TO REPENT AND LIVE?

He is to see how he has sinned against perfect law. He is to mourn over his wicked life and his vile ingratitude. This is not all. "Repent ye therefore and *be converted*" (Acts iii. 19). In deep self-abasement he is to *turn from his sins* to the service of God. This is not all. He is to trust the Lord Jesus alone to forgive and save him, for "Christ is the end of the law to every one that believeth" (Rom. x. 4). "The Law is our schoolmaster, to bring us to Christ" (Gal. iii. 24). In presentation of such truths the preacher has no choice, for it is God's Word; and he says to us as he said to Jonah: "Preach unto Nineveh the preaching that I bid thee" (Jonah iii. 2), "And he that hath my word let him speak my word faithfully" (Jer. xxiii. 28). Now what of the man who leaves these themes out of his preaching? He loses an argument of transcendent force. He belittles the value of Christ's death, and "shuns to declare to men the whole council of God" (Acts xxi. 27). Some parishioners of his may finally say: "Jesus told of the gulf that never can be passed, of the worm that never dies, and of the everlasting punishment (Matt. xxv. 46); but you never urgently warned us of the coming wrath to which we are now doomed." Then no plea of doubt or expediency or good taste will be avail-

ing. The trumpet has given an uncertain sound. Strive to show them the justice of their condemnation and the fearful anguish of their eternal future, and they may be happy to rush into the arms of a loving Saviour.

THESE SOLEMN TRUTHS MUST BE UTTERED WITH DEEP EMOTION.

According to the direction of Dr. John Hall of this city we should speak these things with awe, "with melting words, with stammering tongue, with flowing tears." Jesus wept over the doomed city, and Paul ceased not to warn every one, *with tears.* If these warnings are given in a cool professional way they may only harden the hearts of men. It is light without heat. One night in the vale of Chamouni I saw the deep ravines, the broad avalanches, the crystal minarets, and the icy caverns, all mingling together in deep obscurity. Suddenly, somewhere over the great mountains, the sun came out from a cloud, and away up, on the snow-white head of Mount Blanc that was hanging twelve thousand feet above us, that sun was pouring a flood of transparent light that can only be surpassed by the magnificent glory of heaven itself. But oh, how cold! It was brilliantly lighted ice. So with the fervors of the intellect. Genius may blaze, imagination may soar, eloquence may charm; but is any heart melted, is any soul saved? A noted pastor in this city once said to me: "At one time I prepared and preached to my people an alarming ser-

mon. It was an intellectual effort. I did it from a sense of duty; but I was entreated by a Christian friend never to preach that sermon again. Years afterward, when the Spirit of the Lord was with us in subduing power, I repreached that sermon, with a *tender, weeping heart*, and it resulted in the awakening and salvation of souls." Such preaching is sharper than any two-edged sword. But revival preaching is not all guilt and danger. There is the love of Jesus. You can indeed urge upon the ungodly no motive so noble as the fact that Jesus lived and died on earth to save him. But the unawakened sinner may not appreciate this truth. "Yes," he answers, "God is merciful." This truth becomes to him a siren song. He is not prepared for it. Let him see himself a lost and vile sinner; then, with thrilling fervor, you may press him into the arms of Jesus; for even a wicked man would escape misery and secure happiness.

THE IMPENITENT MUST BE AWAKENED.

Having given some Scripture that is often used in addressing the church, I will now refer to some texts that have been used with great force by preachers notably successful in winning men to Christ. They have taken them from the law to the gospel, from Sinai to Calvary. Thus in Peter's Pentecostal sermon men were pricked in their heart, and said: "What shall we do?" (Acts ii. 37). Paul pressed the terror of the Lord;

so Edwards and Payson and Finney and Nettleton and E. N. Kirk and J. W. Alexander. So we heard Moody preach with tears on "Son, remember" (Luke xvi. 25). Others have preached on the texts: "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31), "Ye shall die in your sins," "He that being often reproved" (Prov. xxix. 1), "He that is not with me is against me," "What shall it profit a man?" "My Spirit shall not always strive," "The door was shut," "And he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36), "What wilt thou have me to do?" "God so loved the world," "Come unto me and be ye saved, all the ends of the earth" (Isai. xlv. 22), "Him that cometh to me I will in nowise cast out." But it is said: "Persons of refinement do not like such preaching. The state of society is altered." *The truth* is not altered to accommodate them one jot or tittle. Eternity is not shortened one single hour, and the danger of sinners and their prospective agonies are not lessened one particle. But you say, "these truths can be inferred from our preaching." *Inferred!* Instant danger of eternal banishment from hope and heaven inferred! Is it inferred in the teachings of Jesus? He clearly announces it as the one stupendous and terrific danger. And if preachers had a living realization of his burning words, their cry to sinners would be, "Flee from the wrath to come," "Escape for thy life." Is it insisted that such preach-

ing would drive people from the churches? A recent writer answers: "Are the vast crowds that press into Spurgeon's, Talmadge's, and Moody's tabernacles regaled with flatteries of human dignity and honeyed accents of baptized rationalism?" No! Men are more or less conscious of sin and danger. They are interested in earnest presentations of guilt forgiven and glory won. If these weighty and alarming truths are properly delivered, under the guidance of the Spirit and with the prayerful effort of Christians, the wicked will not be repelled. They will throng revival meetings. Jesus presses these solemn warnings upon sinners because he loves them! How he loved them in the garden! "How he loved them on the throne." Whether wearing the crown of thorns or the crown of the universe, it is all in love for the sinner. The ambassador of Christ must share his tenderness. The grand want of many is "*love more than lore*," heart more than head. Sit down by the cross until your heart is melted, and then, with Christ's spirit of sacrifice and his longing for souls, go to the ungodly. Show them the God they have spurned, the Spirit they have grieved, the Saviour they have rejected, and the awful penalty that awaits them. And as you hear their cry, "How can we escape the damnation of hell?" (Matt. xxiii. 33) point them to "the Lamb of God who taketh away the sin of the world." He is still crying to them, "Come unto me and be ye saved." Relying upon the help of God, you can

urge these truths upon them with all the pathos and vehemence of your nature. You can have the power of God's Spirit. "The poet and the genius make common things radiant." Enlivened by divine influence you can present known truths with vividness and force. Thus may Jesus become the chief among ten thousand to crowds of perishing souls. And oh, how amazing is this change! In Jesus Christ they are new creatures. Their sin is blotted out. As God has said, "I will remember their sin no more" (Jer. xxxi. 34).

THE REVIVAL PREACHER PROCLAIMS THESE MOMENTOUS TRUTHS WITH POINT.

He aims the truth directly to the heart and conscience. After the battle of Gettysburg, bullets were found in the trees forty feet above the heads of men. So with some volleys of truth.

DRS. PAXTON, BEECHER, AND CHALMERS.

Dr. William M. Paxton, in his admirable Moderator's Sermon, addressed to our General Assembly, said: "A giant's arm may be strong, but if he has not skill enough to know precisely where to plant his blows, his efforts will be ineffective. So if the minister has no definite purpose, or if he aims at the intellect instead of the conscience, the results will be feeble and partial. Truth aimed at the intellect is a ray of light shot into a dark place; truth aimed at the conscience is a ball of

fire. It carries heat as well as light, and it falls into a magazine of powder." Preach directly to the conscience! By the truth Paul commended himself to every man's *conscience* in the sight of God (2 Cor. iv. 2). Such pointed truth is essential to the securement of wise and prompt action. Dr. Chalmers said to the ungodly: "You may think your last call far off, but it will come; the death struggle, the shroud, the funeral far off, but they will come; the day of judgment, and the sentence 'Depart from me ye cursed,' far off, but they will come." I have heard Dr. Lyman Beecher say, "You may throw pearls of truth at the feet of the sinner, and he will not pick them up." You must urge these truths upon him with intense emotion. People came to hear what this eloquent preacher would say to Dr. Channing the great advocate of Unitarianism. He said nothing to him, but he said much to them. It was no aimless effort. He strove to win their souls at once to Jesus. In this way he pleaded with them: "You can submit yourself to God; *now* he will save you; this is the time; this is the place; God is urgent; the Spirit presses; angels wait to carry the glad tidings home to heaven." And the sinner said in his heart, "This is to me." Christians were also enforcing the truth with the same directness. Thus it was that the poor, the rich, the cultured, and the skeptics of Boston bowed to the divine force of God's truth and Spirit. The result in one case I can never forget. In those

days of my youth he was our pastor. One night I went to my room saying: "This matter shall now be settled. But how?" All was dark. My best efforts were vain. I ought to have heard Jesus saying, "Ye will not come to me that ye might have life." But I did not. I grew angry. I said: "God saves others; he will not save me." There I was a fierce rebel. About the midnight hour I read that powerful sermon of the Doctor's, "The Government of God Desirable." As I read I exclaimed: "Why has he not smitten me dead?" Then I forgot myself. My whole soul went out to God. I was swallowed up in his ineffable and transcendent glory. And I said: "O God! reign over me and mine forever and ever!" The next morning as I walked the street — as I wandered to the shore and looked out upon the great ocean — it was all God in his unveiled glory. That peculiar experience has tinged my whole Christian life. It was not merely a good thing to be a Christian. It was an unspeakable favor to be a humble subject of the infallible Jehovah. It has been a precious privilege even in the depths of adversity to exclaim from the heart, "O God, thy will be done!" And then how sweet to remember that this was all through the merit and mercy of the Lord Jesus. The grand object of the revival preacher is the rescue of the perishing.

THE PREACHER MUST BE INTENSELY EARNEST.

He must press the truths upon men with a force that corresponds with the value of the souls to be saved. Hear the pleadings of the advocate, and see the intensity of the physician in cases of life and death. See the politician, the Wall Street operator, and the man of business. See men rushing over sea and land, or sending messages with bewildering haste. But here are the souls of men. Their eternal safety is often depending upon the preacher. He must have "the divine fire." The Archfiend and all his imps are in deadly earnest. And the preacher who is contending with them for souls must gain the victory. How is this to be done? The gospel is the sword of the Spirit. The gospel rightly preached is to be the power of God unto the salvation of perishing men. Plain Mr. Moody has won thousands to Jesus. His motto is, "This one thing I do." His preaching is plain, apt, and pointed. He illustrates and acts out the solid truths. He is tender and prayerful. He is intensely earnest. Above all, he is armed with the Apostle's breastplate of *faith and love* (1 Thess. v. 8). He always seeks an interview with his hearers. And though mountains rise in his way he holds on to God and presses forward. Now shall men coolly preach on general themes in professional style? It must be weighty truth in its intensest form. God is earnest in all his threatenings and

promises. The Spirit is earnest in all his strivings. Jesus was earnest in the garden and on the cross, and his great, tender heart is now glowing with intense desire to save men. And there are times when the truth which the preacher delivers should be "a burning lava-stream from a volcanic heart." And this is not the mere glow of nature. Jesus is saying to you, as he did when he commissioned the disciples, "Receive ye the Holy Ghost." Will you refuse this gift? Consecrate to God your intellect, knowledge, and culture. He will give you power. In this rushing age men are pressing affairs with electric speed. The preaching of sound instruction, peaceful experience, and good works — in a professional way — will not arrest them. "It is the tears that bedew the sermon. It is the heart that flames out in every sentence." "When asleep Paul seemed to dream of souls. When awake he wrestled for them." So must it be with the preacher. What means of success we have. Truth, unmixed with error, flashing like God's own lightning. But our cry must be: "Nearer, O Christ, to thee, — nearer to the bleeding heart, the crimson sweat, nearer to the eyes that wept in love for me a sinner." Jesus loves the ungodly. He loves to save them. With what point and ardor should the preacher address them. Their destiny is at stake. They may be spirits of light and glory. They may honor Jesus and become a joy to others. They may be banished rebels, cursing God and their fellows

forever. And yet as their pastor you are answerable. Yours is a crushing responsibility. God says to you: "O son of man, I have set thee a watchman; when I say unto the wicked, O wicked man, thou shalt surely die, — if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will *I require at thine hand*" (Ezek. xxxv. 7, 8). In this warning to the sinner there must be concentrated the complete intensity of your manhood. This is indispensable. And yet how rarely do we hear these thrilling warnings of danger. God also says, "I am against the shepherds, and I will require *my flock* at their hands" (Ezek. xxxiv. 10). So many sermons and calls and baptisms and additions from other churches are useful and pleasant; but how will the under shepherd account for his lost sheep? What will he do when he meets them at the judgment?

DRS. GRIFFIN AND ARNOT.

In olden times the Orthodox and Unitarian ministers were both members of the Convention of Congregational Ministers in Massachusetts. In my student days they once met in the Brattle Street Unitarian Church, Boston. Rev. Dr. Griffin preached the annual sermon. I heard him say: "We are ambassadors from the King. Our place is by the Shekinah. Heaven and hell will forever ring with the memorials of our ministry. Beware of unhallowed fervors and false fires. Let our ser-

mons be impassioned. Let our prayers be agonizing. Oh, the doom of the unfaithful pastor!" That sermon I shall never forget. When I walk these streets and see the vast crowds, and think of the millions who have no Saviour, I sometimes cry aloud, "O God, have mercy." I feel like exclaiming, in the very words of the great and good and now glorified Dr. Arnot: "I see men, women, and youth perishing. The number is so great that it overwhelms me. My brain is burning, my heart is breaking. Crowds in the church are asleep, — and the world too. I am weary of holding in. I must cry out. I would rather be counted singular in the judgment of man than unfaithful in the judgment of God. And this matter demands instant attention. In a few years our destiny and the destiny of all this world's inhabitants will be fixed for eternity. Every day the dark passage of death is crowded with immortal beings. What we do must be done quickly."

LET US TAKE COURAGE.

Thanks be to God, Jesus is ready to help us. He now waits to inspire his messengers. They may now put away all thought of popularity and place, and all that fear of man which bringeth a snare (Prov. xxix. 25). They may gain a victory over deep-rooted worldliness and unbelief. They may rest down upon the promise of God who would have all men to be saved. Their determined cry may be: "Something must now

be done. God helping me, my people *shall be* saved." Even those ministers who are remarkable neither for ability nor culture can do something. They may study the needs of the people. They may search for skill and appropriateness. They may be filled with love, faith, action, and persistence. And they may thus perform wonders. I knew a pastor of moderate ability. He took the course I have described. With a great heart full, with a soul intent, and with a strong hold on God, he went to his people in the house, the prayer-room, and the pulpit. He and his church prayed and wrought together. They were every day laborers in the gospel field, and they never wavered until a great harvest of souls was gathered into the gospel garner (Matt. iii. 12). And now is not Jesus saying to you, as he said to the lawyer in reference to the good Samaritan, "Go and do thou likewise" (Luke x. 37)?

GRAND RESULTS.

What wonderful things can a true, skilful, God-trusting, revival preacher accomplish! In the eloquent words of my early and long-loved friend, Dr. Kirk of Boston: "A quickened minister is a polished mirror let down from heaven to pour its reflected beams on a sleeping church, a benighted, sensuous world. His sermons are echoes of Sinai and Gethsemane, of hell and heaven. His unpremeditated addresses are powerful appeals to slumbering consciences, or minute, appropriate directions

to the inquiring spirit. His prayers are as the coming together of heaven and earth. He beholds the eternal majesty. He converses with the Most High." And you may become that Man of God. And if through your sacred struggles thousands of souls are won to Jesus, they will all, at the last day, join you with the great throng at the right hand of the Judge, and there become "your joy and crown of rejoicing forever and ever" (1 Thess. ii. 19).

EVANGELISTS.

The impression made by Whitefield in Boston is still told by father to son. His welcome to that city was most enthusiastic. State and city officers were among his warmest friends. Crowds rushed to hear him, and a multitude of souls were born of God. The place upon the Boston Mall is still known where he preached his farewell sermon to 20,000 people. The result of his three years' labor in New England is said to be the hopeful conversion of 50,000 souls, the formation of 150 Congregational churches, and the increased prosperity of other Christian denominations. And this in the days of sparse population. Many of the churches that opposed him were left to leanness and decay. Even now this man is embalmed in the veneration of men in this country and in other countries. My son, the Rev. W. W. Newell, Jr., was for years pastor of the First Presbyterian Church in Newburyport, Mass., under whose pulpit

the bones of Whitefield still repose. There, in my summer visits, I have met the pilgrims to that spot. I shall never forget one evening in that pulpit with Sir Charles Reed of London, who was to address the gathered throng. As he took up the pulpit Bible he said to me in great excitement: "This is Whitefield's Bible! How often, in past years, has my father [Rev. Dr. Andrew Reed of London] told me of his deep emotion on opening this very book in this very pulpit." Nettleton was a very different style of man, but his influence and success as an Evangelist in this country was marvellous. He was a wise impressive, godly man. When Mr. Moody was finishing his labors in Europe a meeting was called in this city to consider the wisdom of inviting him to New York. Our conservative and most reputable pastors were there. Our invitation to him was unanimous and hearty. Such men warmly encouraged his labors. In Boston an enormous edifice was erected for the accommodation of his meetings. These sketches establish the fact that few Christians object to such Evangelists as Jonah, Philip, Paul, Timothy, Luther, Whitefield, Nettleton, Moody, Earle, and their like. Paul said of Christ: "He gave some Apostles and some Evangelists" (Eph. iv. 11). Said Paul to Timothy: "Watch thou do the work of an Evangelist" (2 Tim. iv. 5). Again it is said of Paul and his company at Cesarea: "And we entered into the house of Philip the Evangelist." Paul himself went through Syria confirming the churches (Acts xv. 21). The good

accomplished by wise and holy Evangelists can only be fairly estimated in eternity. One building in London for Moody and Sankey held 20,000 people. It was so crowded that thousands could not enter it. Among the audience were nobles and persons from the families of royalty. The Earl of Shaftesbury said to the gathered crowd: "I feel the deepest gratitude to Almighty God for such men, with such a message, delivered in such a manner." We can easily account for the success of such men. A revival of religion is their present and avowed object. They work directly for this. They draw together the soldiers of the cross. They prepare and enlist them warmly in the conflict. This is the one secret of their success. They use certain truths and measures which they have found adapted to move the world. They have learned that they can have the divine influence, and their faith secures it, while a large audience may be gathered by the strangeness of the movement and the efforts of God's children. I am familiar with a place where the anticipated coming of the Evangelist led the church to a confession of sin, to earnest prayer, and consecration to God. Tracts were distributed. The people were visited and invited to the meetings. The pastor and the church gave the Evangelist a hearty welcome. They wrestled and toiled together in perfect harmony. Curiosity and interest were excited in the community. Intellect was awakened. The people assembled to hear the new preacher. The man that came was calculated to

interest and awaken them. Their conversion to Christ was his intense aim. The whole village, with its surroundings, was moved. The meetings were continued after his departure. The number of converts was said to exceed all expectation, and God's people learned much about the way of saving souls. These statements lead us to the conclusion that there are churches that may with great advantage employ the services of a judicious Evangelist. And yet all Evangelists are not discreet, and the judicious Evangelist cannot be had at all times and in all places; and the church that constantly depends upon these labors will usually be subjected to sad declensions. For they may be long waiting for the coming of their favorite Evangelist, and instead of being trained to Christian labor the young converts may sink into religious apathy. Throughout this and other countries there are waste places where no pastor can be settled. It is the prayer of all true Christians that the number of men who are set apart to evangelize these desolate regions may be increased an hundredfold.

In my earlier ministry I often accepted the invitation of some neighboring pastor and went out to his help. By an exchange of pulpits on the Sabbath we sometimes labored together for two or three weeks. The meetings elicited no opposition, and they were followed by large and important additions to the churches. In those days I was sometimes assisted in my own church by a godly pastor who delighted in revival work. We

planned and prayed and worked together. There was greater variety in the truths proclaimed. Force was added to each other's statements. There were larger opportunities for personal appeals in the inquiry-room or at the home. In such cases we realized the wisdom of Jesus in sending forth "his disciples by two and two" (Mark vi. 7). In time we came to see that we had within our own church all the human instrumentality that we needed for the most efficient revival work. Our young converts were indoctrinated and trained in Christian labors. Many outsiders were reached. And thus, according to varied methods we have described under the head of "How to reach and keep young men," we every year rejoiced over a precious harvest of souls.

X.

INQUIRERS.

THERE is great variety in the experience of persons who are awakened. Almost every one needs some specific directions.

THE SKILFUL DIRECTOR.

He needs the guidance of an enlightened Christian. In a case of serious illness the physician, after years of study and practice, makes careful inquiries and adapts his prescription to the peculiarities of the disease. Jesus when on earth met the exact position of each individual. The Christian who undertakes the guidance of the awakened sinner should be filled with divine light. There is no business in the world so important and responsible. The inquirer should be approached with great tenderness and concern. He should be interested and drawn to his instructor. Then his fears, doubts, difficulties, false notions, and excuses should be discovered and removed. God is right and he is wrong. How shall the controversy be settled? He should be guided by the experience of others and the words of God. On this subject full and varied prescriptions have been given by others. Mr. James T. Smith of this city has selected some appropriate texts.

HOW TO MEET DIFFICULTIES.

Is the inquirer afraid of what others may say? Would he on some occasions rather face the cannon's mouth than meet the jeers of his companions? Repeat to him the fearful words of Jesus, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory" (Luke ix. 26). Does he talk of the inconsistences of professed Christians? "Every one shall give account of *himself* to God" (Rom. xiv. 12). The failings of others will never save him. Does he hesitate to give up all for Christ? "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark viii. 36). How much did Jesus give up for him! Does he fear that Christ will not receive so great a sinner? "The blood of Jesus Christ cleanseth us from *all sin*" (1 John i. 7). His entire ransom is paid.

I would answer other objections in this way: "I fear that I shall not hold out." "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). Should you remain where you are you will surely perish. If you trust in God he says to you, "Fear thou not I will help thee; yea I will uphold thee" (Isai. xli. 10), "My grace is sufficient for thee" (2 Cor. xii. 9). — "I am doing my best. What more can be done?" "For whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of

all" (James ii. 10). Jesus is to save you. — "I have tried to come to Jesus. I have failed." Stop trying. The command of Jesus is: "Come, come, come to me and be ye saved. Ye will not come to me that ye might have life." Arise and go to him. Throw yourself into his open arms. "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). Will you accept the infinite gift? You are not to answer, "I will try to do it," but you are to say from the heart, "O Lord, I will and I do now come to trust thee for pardon and eternal life." Mr. Spurgeon says: "I heard a man preach from the text, 'Look unto me and be ye saved' (Isai. xlv. 22). Fixing his eyes on me, he said, 'Young man, look! look! look!'" At that moment young Spurgeon did look, and a bright glory filled his darkened soul. He looked, and trusted and loved the Saviour. And so may the inquirer. Does he refuse to take up his cross? "And whosoever doth not bear his cross and come after me cannot be my disciple" (Luke xiv. 27). I remember a proud, rich parishioner who came to me in anxiety. He wanted to be saved. He acknowledged that he ought to pray with his family, bnt he utterly refused to do it. He went back to the world and seemed to die as he had lived. Christ says, "Let him deny himself and take up his cross daily and follow me" (Luke 9. 22). Another parishioner was willing to pray with his young family and perform Christian duty. Still he was unhappy. At my urgent

request he thus described his difficulty: "Unbeknown to my neighbor, some of his property has come into my possession, and I have never told him of it, and when I kneel to pray with my little family this always comes up to me." "But," I said, "my dear sir, you must disclose this fact to your neighbor. 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy'" (Prov. xxviii. 13). He made confession to his neighbor, paid him the debt, and went on his way a useful Christian man. This world and its wealth were to him a secondary thing. We can make no arrangement with God for the continuance of any sin. It must be a complete surrender of our all to him. Another finds it hard to submit to the will and providence of God: "Submit yourselves therefore to God" (James iv. 7). Yea, let your cry go up with the great throng in heaven. "'Alleluia! for the Lord God omnipotent reigneth' (Rev. xix. 6)—reigneth over me."

THE FAILURE OF INQUIRERS.

There are a great many anxious people who will never reach heaven. God's sovereignty does not stand in their way. "He would have all men to be saved" (1 Tim. ii. 4). The Holy Ghost waits to be cherished. Jesus came to seek and to save the lost, and yet he is saying to these inquirers, as he said to the Jews, "Ye shall seek me and shall die in your sins" (John viii.

21). One person is occasionally impressed. But it is like the writing upon the sand of the seashore. The next tide obliterates it. The alarm of another is hushed by his ignorance or skeptical doubts. Another has waited until the pressure of business is driving away every rising anxiety. Others are clinging to some sinful indulgence. Others cling to the world. The supreme love of wealth, fashion, and all of earth must be abandoned for Christ. "Ye cannot serve God and Mammon." Others will not find Christ, because they have a wrong idea of his requirements. Instead of resting in Christ as their Saviour they are reading and praying and trying to be so good that God will be pleased to save them for their good deeds. In referring to Jesus, Peter said to the rulers and elders, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts iv. 12). Others simply wish to be saved. They have no confidence in Jesus and no desire to serve him. Others are looking to some friend or minister to save them. I have seen persons in deep distress so perfectly infatuated with dependence on man that they never found Christ. Others are entirely discouraged. Their frequent anxieties are all in vain, and so they are giving up the favor of God, eternal life, and a throne in glory, while Jesus is saying to them, "Ye will not come to me that ye might have life" (John v. 40). Says another "I would like to be a Christian, but I have no feeling

upon the subject." If that is so he can have no hope of heaven. But mere anxiety does not save from a burning house or from a threatened hell. I have seen a person overwhelmed with tears and terror who never found Jesus. Now if he has feeling enough to escape the wrath to come and the condemnation of a holy God, let him deplore his sins and let him go to the loving Jesus who is saying to him, "Come unto me and be ye saved, come now, come just as you are." In all these, and other cases, sinners must be shown that Jesus is not hard to be found, that he longs to save them, that he waits to be gracious, and that their delay, distrust, and wrong seeking are the only obstacles in the way of their salvation. They have only to accept his invitation, rest their all in him, and they are positively accepted.

WEIGHTY MOTIVES.

In the first place the inquirer must be shown his danger. He cannot trifle with God. He must see that while Jesus is saying to him, "Ye shall seek me and shall die in your sins," some fiendish enemy of his soul is whispering in his ear this excuse, "You may become a Christian and yet postpone the subject until to-morrow." And this excuse this enemy proposes to urge until he can exult over his hopeless ruin. This hour he may grieve away the Spirit of God, and his to-morrow may be one eternal day of anguish and despair. "This moment," says Edwards, "the sinner is stand-

ing over the mouth of hell, upon a single plank, and that plank is rotten. He is hanging over the jaws of perdition by a single rope, and that rope is now breaking." He must be shown his sin. His whole responsible life has been a scene of disobedience to God, and "God *now* commandeth him, and all men everywhere, to repent" (Acts xvii. 30). He must hate his sin and turn from it. God also says: "*To-day* if ye will hear his voice harden not your hearts" (Heb. iii. 15). Another moment of neglect is horrible rebellion. It is high-handed robbery, for God's brightest jewels on earth are the loving hearts of his children. He should *now*, in penitence, bow at the foot of the cross and yield to God his love, his confidence, and his service. And here again he must be shown the infinite tenderness of Jesus, and his infinite readiness to give him welcome. Jesus died for him. I was once passing over the mountains of Italy with my family. We came to a dark place where a man had been seized and carried away to the caves of the earth. There he was a prisoner. Finally a rich friend advanced a large sum of money, and the man was released. Did he refuse to escape? How he rushed away to his friend, crying "I am ransomed, I am saved." Thus you have been carried away captive by the Adversary; but Jesus gave his life "a ransom for many." Yes, the ransom is paid. The way of escape is clear. Induce the sinner, just as he is, to kneel now and yield up his stricken soul to the Lord, to venture upon him wholly, and he

shall be welcomed, pardoned, and saved; for "ye shall seek me and *find me when* ye shall search for me with all your heart" (Jer. xxix. 13); "him that cometh to me I will in no wise cast out" (John vi. 37).

INQUIRY–MEETINGS.

Among the anxious we see a vast amount of darkness, error, and apology. It is this that makes a personal talk with the inquirer quite indispensable. After the most powerful and pointed preaching it is often found that every inquirer present had some difficulty to be removed. That difficulty should, if possible, be discovered and removed at once. A young man was so affected at one of our evening services that on his way home he kneeled twice on the sidewalk and prayed to God. In a short time his impressions wore away. Months after he went from an evening service into our inquiry-room. There he found the Saviour, and at once began to study, with the ministry in view. Mere preaching is not sufficient. A friend of mine has told me of an able pastor in Great Britain who complained that no one was converted by his preaching. An inquiry-meeting in the vestry at the close of the preaching-service was recommended to him. Eight persons came at once. Forty came the second time. In six months he was rejoicing over the hopeful salvation of eight hundred souls. Many sinners have found the Saviour while calling at the pastor's house at an appointed time. And yet, between the Sabbath and that

evening, cares of this world and the lusts of other things may choke the word (Mark iv. 19). Others may have some delicacy about entering the house of a minister. I have known a man to walk fifteen minutes to and fro in front of such a meeting, but he never rang the bell. Dr. French of Bergen has told me of a very impressive meeting with his young people. When about to dismiss them a minister who was present said to him: "Suppose you invite them to remain for conversation and prayer?" This was done. The Spirit was with them; and numbers that day found the Saviour.

THE METHOD OF DRS. PAXTON, TYNG, CUYLER, AND KITTREDGE.

At a meeting of our Pastors' Association I remember to have heard the *Rev. Dr. Paxton, pastor of the First Presbyterian Church in this City,* describe a peculiar meeting of very special interest. He said: "One Sabbath evening at Pittsburg, Penn., I observed an unusual interest in the congregation. At the close of the service I requested the church to remain for prayer. All the others were invited to accompany me to the lecture-room. That room was filled. The Rev. Dr. Plumer was present and remained standing by the door. After prayer I assumed the position of an inquirer, and put to him the questions which they might desire to ask. These questions the Doctor answered. The people listened to that venerable patriarch as if he had been

an angel. That meeting is still spoken of as one of the most impressive ever held in that church." Sometimes, when I could not converse with all the inquirers, Christians who were among them, and knew their difficulties, would ask me in their hearing how I would answer this and that objection. In that way a large number would be reached. *Dr. Paxton* also thus described another of his meetings for inquirers: "On the Sabbath before the sacrament I preached an appropriate sermon, and closed with an appeal to those still out of the church. I then gave notice of an inquiry-meeting on Monday evening, and I invited to this meeting those who thought of making a profession of religion, and those who were thinking seriously of the salvation of their souls. My object was to make to them a brief, pungent, and pointed address on the way of salvation and the nature of a union with the church. I dwelt upon the importance of religion, their condition as sinners, and the way of salvation through Jesus Christ. I explained the evidences of Christian character and the nature of the Lord's Supper. I then requested the assembly to spend a few moments in silent prayer, and urged them to commit their souls to Christ. During this prayer many souls have passed from death uuto life. I can recommend this meeting as one of the most efficient means I have ever known of bringing halting souls to Jesus." The Doctor added: "Sometime since a young man from Pittsburgh called on me and said: 'I once entered the

gallery of your church a thoughtless man. The invitation for Monday evening riveted the thoughts of the sermon; and when you turned to the gallery and waved your hand, and urged every young man to come, my heart filled up and I resolved to go. At that meeting I bowed my head in silent prayer, and gave my soul to Christ. From that hour I have enjoyed a Christian hope.' On bidding me farewell he shook my hand cordially and said, 'I hope, sir, you will never give up those meetings.'" *Dr. Stephen H. Tyng, Jr.*, of this city has in his church, on Sunday night, what he calls "the People's Service." Popular tunes are sung by the choir and the congregation, and the preaching is illustrative. Strangers are met at the door by a board of ushers who receive no compensation. They try to discover whether the strangers belong to the city. If they do, and have no church connection, their name and address are reported to the pastor on Monday morning. This service is followed by an informal prayer-meeting in the church. Men of other denominations are often asked to lead in prayer. This service is followed by an inquiry-meeting. The results of these Sabbath-evening inquiry-meetings are found to be especially profitable, from the fact that inquirers are more easily led to decide for Christ while the solemn impressions of the Sabbath services are still in full force. On Monday night there is a meeting held for young converts, inquirers, and recent church-members. This is also followed by an inquiry-meeting. He

has a meeting once a month for the training of young converts who have come into the church within two years. The roll is called; the absent are visited. A band of workers look after inquirers and young converts. They try to prepare them to unite with the church. This is felt to be very important. In fact Dr. Tyng sometimes has meetings of some kind every evening in the week. In some years hundreds are brought to the Saviour. *Rev. Dr. T. L. Cuyler, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.*, in seasons of revival has a meeting on Tuesday evening for boys between twelve and seventeen years of age. In this meeting there is an opportunity for personal conversation. On Wednesday afternoon the superintendent holds a meeting of the Sabbath-school for prayer and inquiry. In the evening of Wednesday there is a general preaching-service for the congregation, followed by an inquiry-meeting in the adjoining study. On Friday evening the general prayer-meeting is also followed by a meeting for inquirers. These measures, accompanied by faithful preaching and active labors, have, with the blessing of God, built up a church of seventeen hundred and sixty-one members. *Dr. A. E. Kittredge of Chicago* finds the service for the impenitent, on Sabbath evening, a grand means of success. At the close of the meeting members of the church take their friends into the inquiry-meeting while they are impressed. Thus the Tempter is thwarted. The mind is kept to the subject.

The special prayer-meeting of the week is on Wednesday evening. The pastor occupies ten or fifteen minutes. Then the time is all taken up with testimony, prayer, and singing. The pastor mentions the page of the hymn, and leads the singing without delay. He procures the name and residence of persons who attend his meetings, in order that he may see them during the week. He accomplishes much by effort with individuals. He has won many to the Saviour by writing them letters, and following them up with conversation and prayer.

LETTERS AND BOOKS.

I may add that a kind, tender, faithful letter may be decidedly useful. To some persons the subject could in this way be pressed with the greatest fulness and force. It would be read in private. There would be no sense of publicity or intrusion. In the same way appropriate and impressive reading has accomplished wonders. Where a Christian has little time or opportunity to converse faithfully with individuals, he can hand them a small book or tract just adapted to the sinner's condition. It may be the very best and most appropriate thing that a man of experience can write. I know of such little books or tracts that have shown many a soul the way to Jesus. It is indeed most astonishing that all Christians who desire the rescue of the perishing should not use this simple means of salvation. It is a means that

can be used by the old and the young. And if the gift is accompanied by a few earnest words and a silent or spoken prayer, the result may bring joy to angels and to men.

XI.

FIXED LAWS FOR THE PROMOTION OF REVIVALS.

In another chapter I have endeavored to show that in ordinary circumstances we may have a revival of religion. There is no true revival without the divine influence. But God is everywhere and in everything. He is also a God of law and order. All the natural laws by which he rules the world are sublimely exact. In obedience to these laws we secure the fruits of the earth and the fruits of the intellect. Through certain influences we have revivals of religion. In this exalted work why may not God have a sure way? Indeed, cause and effect are more sure in the spiritual than in the material world, because, in reference to spiritual work, God has made definite promises. I was once told by a clergyman that God, in his sovereignty, was as likely to convert men by the genealogies of the Bible as by any other means. All experience gives the lie to this absurdity. A man may be awakened by thoughts of the past dead. But God usually employs means best adapted to the end. With God, right reason and wisdom are preferable to folly. He has said, "He that winneth souls *is wise;*" and he has given us truths exactly adapted to awaken and win men.

THERE MUST BE A WAY OF OBTAINING THIS BLESSING.

He has threatened the sinner with destruction, and the stupid church with ruin, and the under-shepherd with fearful responsibility for the entire flock. There must be a way of avoiding these penalties. In conversation with ministerial brethren on this subject they have made in substance such statements as these: "The words of Jesus to Nicodemus, 'The wind bloweth where it listeth,' &c., do not refer to the sovereignty of God in sending the Spirit, but to the fact that the operations of the wind and the Spirit are to us a mystery. It would be very singular for God to instruct us how to get a harvest, and how to get on in the world, and yet neglect to show us how to do the greatest of all things,—that is, the winning to Christ of the souls for which he died. It would be strange indeed if the whole scheme of redemption should be formed and executed for the saving of men, and that Christ should commission his disciples to go forth and evangelize the world, with the promise of his presence and guidance, when there was no sure way of doing it."

True prayer is one of the first means which God has ordained for the securement of a revival. This brings us into right relations with him, for "the Spirit itself maketh intercession for us" (Rom. viii. 26). In this spiritual work prayer is as much a part of God's plan as gravitation is in the natural world, and they are both

as sure as the eternal throne. God never gives faith and toil and wisdom for naught. When they are given the revival has begun. And when Christian forces are concentrated the hardest sinners may be converted.

THE WAY DESCRIBED AND ILLUSTRATED.

In a revival of religion there is deep feeling. This may be produced in accordance with the laws of cause and effect. We have an emotional nature, a conscience, and a love of self. Feeling may be aroused by important truth, a critical situation, the loss of fortune, a dying child, fear of evil, the kindness of a friend, the future prospect of sinners, and the hope of pardon. But the mind must dwell upon these matters. This is essential to spiritual success.

Thought and feeling are two things, but they move each other. Christians and sinners have a strong impulse about these eternal verities; but directly it vanishes. There is no action. The minds of others are held by these truths. They reflect and plan and use the means. Their prayers and tears are all for the honor of Jesus and the rescue of the perishing. And so the blessing comes. Does it come independently of God's sovereignty and God's Spirit? By no means. God says, "Ask and receive." His Word is the sword of the Spirit (Eph. vi. 17). And the promise of that Spirit is Christ's legacy to his disciples. Man has a sympathetic nature. It is one of the laws of our men-

tal economy, and it is a mighty power in religion. God presses it into his service. It affects the unconverted. Mind communicates with mind, and heart with heart, and feeling with feeling. And in this way myriads of souls are converted to Christ who have resisted all other motives. Sometimes the conversion of a man will affect his own and several associated families. It accords with human nature to feel deeply in masses. "Organized efforts, massed energies, union of forces, are most effective." I may add that striking illustrations of these remarks are abundant.

LINCOLN, GARFIELD, LAFAYETTE, WEBSTER, FITZHUGH LEE.

At the death of Lincoln persons at the North were so wild with emotion that, with streaming eyes and bated breath, they ran from house to house carrying the shocking news. And so at the shooting of President Garfield. It excited the tenderest sympathies of this and of every civilized country on the face of the earth. And so men are moved by the eternal wretchedness of a single soul when they at all understand and consider the reality of the event.

The corner-stone of Bunker Hill Monument was laid in my boyhood. General Lafayette was there, and Daniel Webster delivered his masterly oration. In the Revolutionary War some of our ancestors had bled and died on that spot, and when fifty thousand of us rose

up and sang "Old Hundred," it seemed like the mighty surges of the great sea-waves. As time rolled on, the South severed the nation. The great battle for Union was fought and won. In time an anniversary was to be kept at the Bunker Hill Monument. To the surprise of the North, General Fitzhugh Lee, with his conquered soldiers, came on from South Carolina to this celebration. As they marched through the streets to Bunker Hill, Boston was on fire with enthusiasm. The rush and shout of the great crowd was deafening. Once more they were brothers. Again they were to be loving citizens of a united country.

By the same laws of our spiritual nature the deep *religious emotions* of men are excited. When the Old and New School General Assemblies of the Presbyterian Church met in Philadelphia, and there became one again, Jesus stood in their midst. It was an enthusiastic revival of Christian sympathy and brotherly love. So the pastor and his church are awakened, and through them the impenitent are moved. This is true philosophy. This is the ordinary history of revivals.

I know a man of prayer and faith and toil. His whole heart is fixed upon the conversion of souls. He lays his plans in full view of circumstances. His reliance on God is so perfect that he goes forward without a seeming thought of failure. His success is marvellous. So with a multitude of pastors and churches. If then you would have a revival of religion, be yourself *right*

with God and man. Determine to receive this blessing from above. Understand the fixed laws of revivals. Let the preaching and the methods be exactly adapted to the desired results, just as politicians, solicitors, men of business, and evil spirits study and plan and adopt the wisest means to secure their ends. Arouse every energy of your own being. Bring together the forces. Unify the church. Awaken their sympathies. Toil together for the ungodly. Plead with God. Satan understands the philosophy of revivals. And when you are opposed by him, and when obstructions are thrown in your way and your faith is tried, never be disheartened, but press onward, looking to that God who commanded his people to go forward right into the Red Sea. When the outlook is dark, always remember that there is a brilliant sun behind the cloud. This cause is more precious to Jesus than it is to you. Indeed you have his promise: "Lo, I am with you alway!" (Matt. xxviii. 20). Relying on him, hold the minds of the people steadily and vividly to these sublime and affecting truths, and they will become to them a stupendous and saving power.

GETTING UP A REVIVAL.

One of the most fiendish devices of the Adversary, for the ruin of souls, is pressed into these four words. While all the world is crowding onward in one blaze of excited effort, the cry of Satan to the Christian is,

"Keep quiet, you are getting up a revival." I reply to him: "Yes, politicians get up a strong, excited party. In our last war patriots raised an enormous army. Christians propose to be as wise as the children of light. Mere animal excitement is a snare and a failure. In getting up a revival we get upon our knees to bring one down from heaven. God loves to give this blessing. He moves his children to seek it. He commands them to have it. He indeed complains that none stirreth up himself to take hold of God (Isai. lxiv. 7). 'Turn you at my reproof; behold I will pour out my Spirit unto you' (Prov. i. 23)." And so God's children turn at his reproof. They stir up themselves and others to take hold of God. They humbly confess their sins, pleading his promise, and wisely using his appointed means to move others. Who can object to this? What could be more entirely philosophic, legitimate, or Scriptural?

Under the guidance and aid of God's Spirit, Christians are bound to do this work with the greatest possible force. Time, money, brains, and strength are to be employed with the utmost tact and persistence. How many times do I recall when a feeling of want and a sense of sinful neglect has come over the pastor. He has turned to God; he has revealed himself to some Christians. They have considered the matter; they have deplored their condition; they have met for prayer; they have humbled themselves, and pleaded for a blessing. Means were used for moving the ungodly.

I never remember one instance where such means were used in my own parish that the blessing was withheld. Sometimes in our revivals, *so gotten up,* the power of divine influence has been perfectly sublime. This royal road to success is within the reach of the most depressed or fastidious church. Unbelief, unfruitfulness, and self-gratulation are colossal evils. Nothing must satisfy us until the Lamb of God is enthroned in the hearts of the people.

REVIVAL SINGING.

Sacred music is an almost indispensable factor in revivals of religion. It deeply imprints upon the soul the sentiment of the words sung. It is appointed of God. Paul says to the Colossians, admonish "one another in psalms and hymns and spiritual songs, singing with grace in your hearts" (Col. iii. 16). He also says to the Ephesians, "Sing, making melody in your hearts to the Lord" (Eph. v. 19). True music is heart-moving. It promotes and expresses emotion; it touches the social feelings; it produces Christian sympathy and brotherly love; it honors and magnifies the Lord of Hosts. In times of self-abasement and mourning before God the plaint may hush the song. The harp may hang upon the willows" (Ps. cxxxvii. 2). Yet in time singing will prove a great promoter of revival interest. Ever since the morning-stars *sang* together there has been more or less music on earth.

And from the days of Moody back to the time of Luther, and even to Hezekiah, prominent revivalists have been greatly aided by sacred song. The psalms are full of music and praise. And how the sweet minstrel of Israel exulted in song. There is music in heaven. There they sing the new song. And why may not those who have loved the songs of Zion here sing together there with an exuberance of joy unreached by others?

Mr. Oliver Shaw of Providence, R. I., was a man of exquisite taste and refinement. He was the composer of a sweet and original volume of music. Among his pieces were "Mary's Tears," "Nothing true but Heaven," &c. As he was bidding adieu to earth, as he was passing up the heavenly way, he seemed to be listening to its raptures. Suddenly he turned back to earth and whispered to his weeping companion, "After my precious Saviour I shall look for David." In the sanctuary service the organ, the choir, and the congregation should all unite in the praises of the Lord.

CHAPEL MUSIC.

In our Evangelistic prayer-meetings we had the church and the world. For these meetings we made thorough preparation. We often met previous to the opening and learned tunes and words. We had a leader and a few singers together. In the opening piece we used the book and the instrument. Then the books

were thrown aside. The leader did not distract the attention by saying, "We will sing hymn one hundred and forty-six, long metre, on page seventy, omitting the fourth verse," but the meeting progressed with no delay. The leader or pastor, or some one, commenced to sing words and tune that were exactly adapted to the previous remarks or to the prayer. In this song the congregation heartily joined.

Sometimes this may be done in the sanctuary. I remember a communion service where our house was crowded, and more than one hundred converts had stood up to avouch the Lord to be their God. Finding it impossible to express all that was in my heart, or to meet the exigencies of the case, I repeated the words, "Jesus sought me when a stranger, wandering from the fold of God," and the refrain "Yes, we 'll gather at the river." I then commenced the tune so familiar to us all. And as volley after volley rolled up from that immense crowd, tears flowed, imagination soared, and it seemed as if the gates were opened, and that Jesus had come down to our midst, and that we were praising him with every faculty of our being. That singing moved and elevated the hearts of that throng as no words or tears of mine could possibly have done. By attractive music thousands have been drawn to religious meetings; and there, with softened feelings, many of them have found the Saviour. It strengthens courage and faith; it uplifts the soul in trouble. How many when

dying have said to those around them, "Sing." True music on the Sabbath, at week-night meetings, and in the household, is a delightful means of religious prosperity. Every preacher and every child of God should, if possible, be a good singer. At that most solemn of all communion services Christ himself sang; and his disciples who have indifferent music know not what they lose. Money, time, and energy are all well spent in perfecting the followers of Jesus in sacred song.

WOMAN'S WORK IN REVIVALS.

On this subject a volume might be written. I have referred to her influence in household and Sabbath-school revivals. But there is no limit to the power she can wield in the Bible-Class, the prayer-room, the social circle, the mission field, and the temperance movement. She has energy, persistence, and tact. How Mary Magdalene electrified the disciples by her glad news of Christ's resurrection. How Esther saved her nation by her trust in God, and her wonderful skill in the management of Haman and the King! What a precious revival followed the conversion and attended the labors of that unhallowed woman of Samaria! Think of those women who labored with Paul. In their personal efforts they risked their own lives to succor the perishing (Rom. xvi.). In the days of Whitefield, Lady Huntingdon is said to have given half a million of dollars for chapels, ministers, and revival work. By prayer and

toil with the impenitent she and other ladies of rank were zealous promoters of the glorious revivals that prevailed in those days. I have known Christian women who taught Bible-classes composed of young men. They were thoroughly prepared on the lessons; they drew out the views of their classes; they enlisted them in the evening meetings; they invited them to their homes; they made them special objects of prayer; and, with the co-operation of their husbands and the church, these souls were won to the Saviour, and were prepared to become zealous workers in the prayer-room and the Sabbath-school.

THE CHRISTIAN ENERGY OF WOMAN.

The influence of woman is most effective and essential in the family circle. Says a pastor: "Three hundred and ten of the three hundred and eighty persons whom I have welcomed to the church were the children of pious mothers." What results would follow the consecration of all Christian mothers to this sublime object! During my pastorate in the city of Boston there was a young woman in my church who, with a few others, was in the habit of calling upon the neglecters of the sanctuary. She gathered up a Bible-class that was finally composed of *wives*, *mothers*, and *housekeepers*. In this class there were about seventy persons. She always made a careful and prayerful preparation. She was conscious of divine assistance. She became per-

sonally acquainted with the religious state of every member of the class, and labored most prayerfully for their conversion. One year fifteen members of the class embraced the Saviour. In this work she was full of enthusiasm and joy. She is still the teacher of that class. Notwithstanding constant changes, nearly all the class are zealously at work for the Saviour. For many years this woman, now Mrs. B., has been president of the Union Maternal Association of Boston. Years ago she helped to form the Woman's Missionary Board connected with the American Board of Foreign Missions. She was their first and still is their very efficient president. Five years ago they had in this country fourteen hundred organizations and near five hundred mission circles. In foreign countries they had sixty-seven missionaries, fifty-eight Bible-readers, eighteen boarding-schools, and forty-nine day-schools. Their influence in Turkey, Japan, and India is amazing. By religious instruction, personal appeals, and much secret and social prayer, quiet revivals of religion are being extensively enjoyed in these mission stations. Their collections in ten years amounted to nearly half a million of dollars. Boston is also the centre of a Woman's Home Missionary Society. Their missionaries are doing a grand work in different States of the Union. The Ladies' Presbyterian Board of Missions in New York includes the home and foreign field. Their president is Mrs. J. Lorrimer Graham. They have a large number

of auxiliary societies, scholarships, missionaries, teachers, and Bible-readers. Among other places their foreign work is prospering in Syria, Persia, China, Japan, India, Africa, Mexico, and France. In the home field they are doing good work in New Mexico, Alaska, Utah, Kentucky, and North Carolina. Persons engaged in these foreign and home missions draw the people to themselves by loving words and kind acts. They instruct them in the arts of civilized life; they talk to them of their danger, their guilt, and their loving Saviour. There is not often among them scenes of great excitement; but it is said that in time almost every pupil that remains in the schools, besides some of the adults, are brought to a saving knowledge of Christ. There are some heroic women, sustained by both these foreign boards, that remind us of Apostolic days. They have pursued their work of love in the midst of famine, cholera, and the sword.

THE SKILL OF WOMAN.

The subtle insight, the natural grace, and the tender emotion of woman render her singularly skilful in reaching the lost either at home or abroad. She is very acceptable and efficient as a Christian visitor. During the day she finds the home principally occupied by women and children. She can understand their condition; she can adapt herself to their wants. If they are poor she can help to clothe and instruct the children.

She can lead them in prayer, and leave them a tract or a Bible; she can become the trusty friend of the family. If afflicted she can soothe their sorrow. She can accompany them to the church, the Sabbath-school, and the religious meeting; she can plead and labor for them until they are plucked as brands from the burning. How many boys and men, young and old, have been saved by her earnest and appropriate efforts. Yea, how many preachers of the gospel would have perished but for her prayers and tearful persuasions. It is a serious time in a boy's history when he is about to enter college. I shall never forget how a loving sister urged me, at that critical moment, to attend religious meetings, and how she helped me to the blessed Saviour. But woman's influence is not confined to children and youth. Men that seem farthest from the kingdom of heaven have been reached by woman, and by her won to the Saviour. Rev. E. D. Murphy is pastor of the Mariners' Church in this city. In this work he is efficiently aided by discreet and godly women who seem to be following the example of Phebe, Priscilla, and Persis, who, as helpers of the Apostle, "labored much in the Lord" (Rom. xvi.). These women go into the streets and boarding-houses and converse with the sailors. They invite them to the Sabbath service, the Sabbath-school, and to the meetings that are held every evening in the week. They labor with them in the inquiry-rooms, and thus crowds of them become new men in

Christ Jesus. As helpers of the pastor and the church these women are highly respected. And, as there is constantly new material, it may perhaps be said that they are enjoying a continual revival. Last year eighty-nine persons joined this Mariners' Church, and four hundred and six were received on probation. Quite a number of these were captains and mates of vessels.

MATERNAL ASSOCIATIONS HAVE PROVED A PRECIOUS MEANS OF SALVATION.

Mothers come together and unburden their heavy hearts. They confer together in reference to difficulties, encouragements, and the best means of winning the children to Christ, and of training them in the nurture and admonition of the Lord. Fervent prayers are offered for each family. Their interest and sympathies are quickened, and their courage and faith are intensified. Occasionally the children assemble with their parents. Here instruction is given and efforts are made to lead them to the Saviour.

SCHOOLS FOR YOUNG WOMEN AFFORD GREAT FACILITIES FOR REVIVAL WORK.

I remember when Miss Mary Lyon was going from town to town in New England to secure means to found the Mount Holyoke Seminary at South Hadley, Mass. This place was near to the banks of the Connecticut River. Three hundred pupils were gathered

there. Her prayer was that "not one of them should fail of eternal life." The means used for this result were Sabbath services, prayer-meetings, addresses, and private labor with individuals. The lukewarm and the careless alike trembled in view of their sin and danger. With the colleges they observed the last Thursday in February as a season of fasting and prayer. On one of those occasions the whole school was deeply affected. After prayers for one hour the meeting closed, but no one left the room. Seasons of prayer and persuasion continued from day to day until all but one had hope in Christ. Prayer for her was afterward answered. These revival seasons continued from year to year. Miss Lyon has gone to her reward, but her mantle has fallen upon her successors.

The academy for young women at Bradford, Mass., on the banks of the Merrimac River, is nearly eighty years old. Their present building, with its appurtenances, has cost one hundred and thirty thousand dollars. A few years since I attended one of their anniversaries. The young ladies of the Senior Class were all dressed in white. They were all blessed with singular intelligence and hopeful piety. While sitting upon that stage I thought of the wonderful succession of revivals there. I thought of Harriet Newell, Ann Judson, Mrs. Spaulding, and the immense throngs of converts who have gone out from that sacred spot.

Then I remembered a conversion there with which

I had become familiar. A young woman from a gay family, belonging to a Unitarian congregation, was converted here. Through her influence sisters and friends here found Christ. Every member of her father's family, and many connected with it, have followed Jesus. Through agencies started at her conversion the circle of new-born souls is largely and constantly extending.

Wellesley College, near Boston, founded and superintended by the late Mr. Durant, is constantly crowded with young women, and is blessed with remarkable seasons of religious interest. So it is with other schools. How strange it is that Christian parents, instead of sending their daughters to fashionable schools, do not have them educated in such institutions as these.

XII.

TEMPERANCE REVIVALS.

REVIVALS have much to do with temperance. "Nor drunkards shall inherit the kingdom of God" (1 Cor. vi. 10). Revivals are needed to reform and save the intemperate. They are needed to arrest the progress of immense crowds that are thronging the gilded way to inebriety. Nothing stands more solidly in the way of Christ's cause than the use of intoxicating drinks. It draws away the thoughts and feelings of men to their animal nature, and thus enslaves and debases them. It ruins some church-members and sweeps into perdition crowds of sinners. This obstacle the church of Christ can and must remove.

THE HON. W. E. DODGE.

In a most admirable paper upon this subject, read by Mr. Dodge at the Presbyterian Council in Philadelphia, September, 1880, he says: "It is estimated by the Interior Department that the direct and indirect loss to this country in one year, from alcoholic beverages, is fourteen hundred millions of dollars. This involves

pernicious politics, poverty, crime, and the annual death of one hundred thousand persons." Mr. Dodge believes that tens of thousands of our church-members use and offer to others this ruinous beverage, — and that they yearly spend more for this object than they do for both home and foreign missions. I may add, this is a war between Christ and Satan. To gain a victory, the church must abjure alcoholic drinks. Indeed we see not how any minister or follower of Christ can cling to this habit, and peril his own character and the souls of weak members, when he is to put no stumbling or occasion to fall in his brother's way (Rom. xiv. 21), "and when he is to eat and drink and do all things to the glory of God." Precept and example must go together. We want to save others. We want to convert individuals to total abstinence. How can a moderate drinker do that? I have known a circle of young men to call for strong drink, and hurrah for the Christian man who advocated the use of wine.

THE HONEST JUDGE.

Many years ago Judge Hubbard of Boston was a prominent Christian man. One day he said to his wood-sawyer: "Sam, why do you ruin yourself with drink?" Sam looked up archly and said: "Judge, do you drink your wine?" "Yes."—"Well, you give up your wine and I will give up my whiskey." The Judge immediately drew up a pledge to total abstinence, which they both signed. Temperance excitements may be vastly useful,

but gospel temperance is a true and lasting benefit to those who are entering these paths of death from the homes of the good and the bad. Let every Christian have the self-denying spirit of the Master. Let him kneel at the foot of the cross and exclaim: "O Lamb of God, direct and help me! I take up my cross to draw precious souls into the strait and narrow way!"

THE BEST METHODS.

The grand means of a temperance revival are precept, prayer, and example. The minister of Christ must preach to the church on the subject of Paul's Christian expediency. He must enforce the duty of Christian example and Christian influence. He must reason with the people, as Paul reasoned, on righteousness, temperance, and judgment to come, until Felix trembled (Acts xxiv. 25). He must show them that "whosoever toucheth wine and strong drink may be deceived thereby" (Prov. xx. 1). But mere preaching is insufficient. Very much may be accomplished by kind, faithful, and persistent conversation. There must also be fervent prayer. Evangelistic prayer-meetings, from night to night, are especially valuable. These should be followed by inquiry-meetings, as every fallen man may have peculiar difficulties, and may have need of special sympathy and help. In these meetings the fallen may be reclaimed, and interest in the cause of temperance may be intensified.

AN AFFECTING CASE.

One day my door bell rang, and a good-looking stranger called for me. I found him suffering from fits of dissipation. After earnest conversation and prayer I said to him: "Come down to our Evangelistic prayer-meeting to-night and tell your story, and try to get the help of Jesus." At that meeting he arose and said: "I have been a salesman in a dry-goods store in this city. I am now turned out of my situation for intemperance. I have not seen my family for days. In a fit of despair this morning I determined to drown myself. Just as I was throwing myself from the dock a text, that my mother taught me when a boy, came to my mind. I instantly turned away, and having heard that your pastor was interested in the fallen, I hurried to his house. My friends, I want help. I want to be a Christian. Will you pray for me?" Amid that praying there were but few dry eyes. At the close of the meeting, I took his arm and said: "I will go home with you." He shrank back, but soon yielded As we opened the door of a respectable room three children were lying upon the floor, and the mother was swaying to and fro with an infant in her arms. She was a picture of despair. I said to her: "I have brought your husband home to you." But she moaned out: "We are cold, we are starving, and he does not care; I have no hope, no hope, no hope." I answered: "Your husband has promised never to taste

another drop of alcohol, and he has been to our meeting and asked God and his people to help him, and you and I must help him. Now let us kneel down and establish here the family prayer." *That man was a Christian.* Our session gave that man a hearty welcome to the church, and he often took part in our prayer-meetings. He found a good situation. His two nicely dressed little girls came to our Sabbath-school, while he and his happy wife had a pew in our sanctuary. The conversion of this man not only resulted in good to himself, to his household, and to his companions, but it greatly deepened the interest of our people in the cause of gospel temperance. Reformed drunkards may be valiant workers. What living man has moved so many hearts, and effected so much for the cause of temperance, as that reformed drunkard, John B. Gough? The testimony of reformed drunkards thrilled the crowds that gathered at Mr. Moody's temperance meetings in New York and Boston.

THE HOME FOR INEBRIATES.

A very dissipated man, whom I knew at the time of his conversion, now presides at the New York Christian Home for Intemperate Men. When a drunkard enters this establishment, this man converses and prays with him, and does not rest until the drunkard bows at the foot of the cross. With my friend, Dr. S. Irenæus Prime, I once attended one of their prayer-meetings.

While ten or fifteen reformed men were speaking of their dark wanderings, and testifying to the infinite love of Jesus in their conversion, I sat and wept like a child.

Each person has something to do. Here are our five hundred thousand drunkards rushing down to perdition, followed by an army of moderate drinkers. Here are crowds of persons whose hearts are wrung with anguish over their ruined husbands or children. Let the followers of Jesus look at this sight till their souls are on fire with zeal for their deliverance. Seek out the fallen. Love them. They may be persons of natural ability and kindliness of disposition. Help them. Instruct and warn them. Pray with and for them. Lead them to the Saviour. Gather them into the prayer-meetings. Discover their hindrances. Encourage them to give their testimony to the love of Jesus, and to commence earnest labor for the rescue of others. Have faith in God. Remember that the vilest may be saved. "Jesus can break the chain of the tiger."

THE CHILDREN MUST BE SECURED.

"Formation is easier and better than transformation." The reform of the drunkard is not the most easy and successful work. The children and the youth must be saved and warmly enlisted in this cause. How many young persons commence the use of alcohol and tobacco without a thought of its fearful results! They think that they can stop at any moment. I know a youth

that was offered $1,000 if he would give up the use of tobacco. The money was deposited in his name. In a few days he returned the money, with the remark, "I cannot give up the habit." He is now the slave of tobacco and alcoholic drinks. The boys must be saved! They must not begin the habit. Here, again, Dr. Cuyler's illustration is most impressive. He says a man was saved by herculean efforts while being swept over the Falls of Niagara. He adds: "Let the mass of the people go five miles above the cataract, and stop the children and youth from throwing themselves into the rapids." Through the church this land should be aroused. There should be household and Sabbath and day-school associations or Bands of Hope, with every suitable effort to gain the young. Some youth might take part in their meetings, and all of them should be enlisted in the work of gaining others. Total abstainers must be encouraged, and moderate drinkers must be reclaimed. There should be zealous temperance organizations in every church, Sabbath and day school. Suitable reading and speaking should be provided. This fellowship would greatly increase the influence of Christians. In many places the people of God have done this work with the happiest results.

INSTANCES OF MARKED SUCCESS.

In this city Rev. Charles H. Payson and his people pursued this course, and gathered in their active tem-

perance organizations over a thousand members. Among other means the Rev. Dr. Cuyler of Brooklyn has frequent and crowded meetings in his church, addressed by the ablest speakers. His associations number several thousand persons. Rev. Newman Hall of London has fifty temperance gatherings each year, with eight thousand pledged abstainers. In Pittsburg, Penn., more than fifty thousand persons have recently signed the temperance pledge. The people must be enlightened and moved. Temperance reading for the young and the old must be circulated. Happily the National Temperance Society, No. 58 Reade St., New York, are, with great pains and expense, printing an immense variety of the most interesting, able, and low-priced papers, tracts, and books that should be scattered broadcast over the land. Let the children of God be aroused and intent upon grand achievements. Let them continue this work from year to year with a revival interest for Christ and souls, and these dram-shops would soon be closed. With the disappearance of these schools of infamy, these gates of perdition, the way of the churches would be opened to an unexampled prosperity.

WOMAN'S TEMPERANCE REVIVALS.

The true woman is especially influential in this cause, both by precept and example. She instructs and enlists the young. She never offers alcoholic drink to others. The late lamented Dr. J. G. Holland, of this city, in-

sisted that "woman alone could make the drinking of wine unpopular." He wrote this sentiment in Mrs. Hayes's album. From the scourge of intemperance woman is an acute and prolonged sufferer. A few years ago her influence was prominent in a wonderful temperance revival in the Southwest. There was very earnest *personal work.* Said a woman to Mrs. Leavitt of Cincinnati: "My husband is so harsh and cruel I am going to leave him. Good-by." Mrs. Leavitt rapped at that man's door and inquired of the little girl for her father. "Tell her," said the father, "I will not see her." "Tell him," said Mrs. L., "I will stay here till supper time." He knew there would be no supper, so he said, "Come in." She said, "I come to you in all kindness, and I want you to sign this temperance pledge." "I won't sign away my liberties." — "Do you get your liquor at the corner store?" "Yes." — "So you love the saloon man better than yourself." "No, I don't." — "Well, I have just seen him, a nice portly man. Now look at yourself. He has a fine house; now look at yours. And you love his little girl better than your own." "I don't," he said gruffly. — "Well, I have just seen her with a new white dress and a new sash and shoes. Now look at yours. His girl is helped by your money. And you love his wife better than your own." "No, I don't." — "Well, she is out riding, dressed in nice silks and laces. Now look at the wife that has just left you." "Madame," said the man, "you

tell the truth."—"Well, will you sign the pledge?" "Wait till I get a glass of grog to keep this hand steady."—"Oh," said she, "you are bound hand and foot. Yet One can help you. Let us kneel down and pray to him." "I have not prayed since I was a boy." But he knelt, and after prayer he cried in anguish: "O God! *break these chains! make me a free man!*" He rose up a new creature. Three weeks from that time a tall man came down the aisle with a little girl in a white dress and a blue sash. The child went into Mrs. Leavitt's Sabbath-school class, the man joined the Bible-class. In due time this man with his three daughters stood up in the church and avouched the Lord to be their God. The despairing wife had returned to find her blighted home an earthly paradise. A few years since, women were most active in a wonderful temperance revival at the Southwest. In their combined efforts there were prayer and song and earnest, persistent entreaty. The results were stupendous. In 1874, while this work was spreading, two thousand liquor saloons were closed. Fifty towns and cities were freed from the rum traffic. Some jails were empty. Alcoholic drinks were tabooed, and worthy emigrants settled in the towns. In one month Ohio lost $360,000 on their liquor tax. Thus the way was prepared for religious quickening. Stimulated by these successes Christian women, as well as men, prayed and toiled for the salvation of souls. Mind was aroused,

churches were crowded, and great multitudes turned to the Lord. Hardened sinners, liquor-sellers, and drunkards confessed Christ together. The cause of temperance still progresses. The work is organized and systematic. One of their annual conventions at the West was recently attended by a hundred and thirty delegates from eighteen different States. In many hundreds of temperance unions "woman is foremost in every good word and work." Her active influence is said to have had much to do with the late success of prohibition in Kansas and Iowa.

XIII.

WHEN SHOULD WE HAVE REVIVALS?

I WILL here intimate briefly a few things described at length in the foregoing pages. And I now say decidedly, God helping us, we should have revivals from year to year. Such a revival is plainly no spasm, no outbreak of strange tongues, no transient excitement followed by disastrous inefficiency, no tremendous effort of the church succeeded by the quiet of dead Orthodoxy and the chill of young converts. These are the things that so often bring a stigma upon the whole subject. In revivals from week to week and year to year the church cherishes an awakened spirit. This is its regular, normal condition. In some cases it is a quiet, even, but quickened and successful effort for the conversion of souls from year to year. In other cases it is more like an annual ingathering. Jesus once likened the salvation of the gathered crowd to a harvest, and he charged his disciples to pray the Lord to send forth laborers into this plentiful harvest (Matt. ix. 38). Paul says to the Corinthians, "Ye are God's husbandry." A harvest is the product of plan, tillage, seed-sowing, culture, and the ingathering of the fruits.

In this way some churches labor for a yearly ingathering of souls. While there is a constant dependence on the Spirit of God and a constant seeking for the salvation of men, there is a wise and diligent preparation for a more abundant harvest.

It is vastly desirable that the people should be strengthened for the work and that the field should be enlarged. Magic influences are acquired by the culture of man's social nature. Strangers may be introduced to young people's associations, neighborhood prayer-metings, and congregational sociables. Friendly calls may be made; an attractive course of Sabbath afternoon or evening sermons may be delivered. All this is done to enlarge the harvest of souls. The stony, ground is being prepared. The pastor, with his congregation and Sabbath-school, may all engage in this preparatory work. In this way the people are united and strengthened, while crowds of outsiders are attracted. This work is followed by the usual Week of Prayer. Miscellaneous matters are disposed of, and the church, like the Apostles and the women previous to the Pentecost, may continue "with one accord in prayer and supplication" (Acts i. 14).

And now comes the first indispensable act. In humble contrition the pastor must lay himself on God's altar. He must tenderly lead the church to self-humiliation and a loving, trustful consecration to Christ and his work. The evenings are now long, business

is slack and the way is now prepared for divine and human influence. The ordinary means of grace may now be increased. Preaching services or Evangelistic prayer-meetings may now be held each afternoon or evening during most of the week. The great thought and aim is now the present conversion of souls. Thus every year the spiritual interest is to be intensified and extended. In time hundreds of souls may be gathered into the fold of Christ. This is especially the case where men, young and old, are led to testify to the preciousness of Christ's love and to the joys of a new-born hope.

As the spring advances converts are examined for admission to the church. Special efforts are made to correct their habits of life. They are instructed in the evidences, the doctrines, and the duties of religion. They are trained in Christian work. They enter the Sabbath-school or the Bible-classes. The young men take part in the regular or neighborhood or young people's prayer-meetings.

During a portion of the summer the *city pastor* and many of the people are necessarily away. They have heard the injunctions of Christ to his Apostles, "Come ye yourselves apart into a desert place *and rest awhile*" (Mark vi. 31). And so they have hied themselves away to the hills or to the waters. And this may be a very profitable season for the pastor and the parish. They have been tasked to the utmost. The body needs invigo-

ration and the mind needs freshness. Rest, rest, rest is the crying want. And this is the time when many of the city churches, halls, and dwellings are deserted. But prodigies of saving good may be accomplished in these quiet retreats. With warm hearts and loosened tongues souls may be reached, churches may be quickened and built up, while fresh, wise, and enlarged plans are devised for revival work at home. In this extended method of operation alarming appeals are not made to the impenitent every Sabbath in the year, but in the course of time "all the counsel of God" is declared to the people. The revival spirit is always cherished without reaction. As Jesus has intimated (Luke ii. 49), the work becomes his Father's sacred and divinely appointed business. It is to be entered upon as if all depended on our wisdom and force, while we trust entirely to God's guidance and help. And as the farmer toils for a harvest every coming year, so our hearts must be fixed upon the one supreme idea of a yearly ingathering of souls.

To secure this complicated and glorious result we must learn of the Spirit of God just how to feel, how to speak, and what to do. And God must be just as ready to give us this blessing as he is to give men a yearly harvest, or his own children a permanent salvation. In this yearly gathering there are plan, toil, and persistence. But all this is accompanied by the inspiring joys and those sweet-sounding words of Jesus: "Lo, I am with you always" (Matt. xxviii. 20). "Our dwell-

ing is upon the banks of a beautiful stream whose waters are ever flowing."

But we hear objections: —

THIS IS A CHARMING THEORY, BUT WHO EVER HAD A YEARLY REVIVAL?

If this objection is founded in truth, then let us resolve to do something that was never done before. It is something that surely will be done before the dawn of the millennial glory.

INSTANCES OF A YEARLY REVIVAL.

Happily this objection is not valid. The revival continued in Lydda and Saron until all that dwelt there turned to the Lord (Acts ix. 35). After the Pentecost, Peter and others kept on preaching and the Lord added to the church daily, and the number *of men that believed* was about five thousand. And we find the influence of these revivals spreading over the lands and down the centuries until the banner of the cross waved over the city of Constantine. Pastor Harms of Hermansburg, Germany, was not distinguished for his eloquence, but his one aim was the conversion of souls. His parish was ten miles square. He had inquiry-meetings and a prayer-meeting every evening. The revival interest continued for seventeen years. There was a family altar in every dwelling and he had a church of ten thousand members. For more than thir-

teen years Dr. Edward Payson of Portland, Maine, held inquiry-meetings. During this time there was an average addition to his church of about forty persons each year. Rev. Dr. Milledollar, pastor of the Rutgers Street Church, New York, enjoyed a powerful revival of religion for more than three years. The Rev. Mr. Pattison of Philadelphia was a zealous, godly pastor. His whole heart was enlisted in the work of saving souls. It is said that he had a revival of religion for fourteen years in succession. He had a large, working church. More than once I have heard the sainted Dr. Thomas H. Skinner of New York dilate upon the transcendent value of revivals; and as he lived over again his three years of glorious revival interest, in Arch Street Church, Philadelphia, his speech was a rapture and a frenzy. It seemed like an inspiration from heaven. During more than five years Dr. Lyman Beecher was a pastor in Boston. There were frequently very large accessions to his communion, and his church was always in quickened and working condition. For twenty years Dr. Edwin F. Hatfield was pastor of the Seventh Presbyterian Church, Broome Street, New York. During all these years, with very few exceptions, there was a yearly revival of wondrous power. During these years one thousand five hundred and fifty-six persons professed Christ, and six hundred and sixty-two were received into the church by certificate. Dr. Edward N. Kirk was a cultured young man and a very attractive preacher. He

first became a pastor in the city of Albany, New York. He began this ministry with the one purpose of winning souls to Christ. A revival of religion commenced at once, and continued, with most surprising results, during his entire pastorate of eight years. For this object he toiled and prayed and preached. For this object meetings for inquirers were constantly held for years. For this object every alley and attic of the ward was visited by Christian men and women. Among the results in that community was a vast increase of intelligence and a great rise in the value of property. Several years since, Rev. Dr. A. E. Kittredge, of the Third Presbyterian Church in Chicago, reported a work of grace of five years' continuance. We learn that the revival still continues. There are now one thousand nine hundred and fifty names enrolled in his church-book. Mr. Spurgeon of London has a yearly harvest of souls. He and many of his church work directly for the ungodly.

In reviewing the history of fourteen years of pastoral labor in Allen Street Church, New York, commencing in January, I find that one year we were absorbed in the business of sending our boys to the battlefields and in providing for the comfort of soldiers. During another year we improved the sanctuary, exchanged the organ, and paid an old church debt. During these two years less than forty persons united with the church. During each of the other twelve years there was a revival of greater or less power. During one year two hundred

and twenty persons expressed a hope in Christ. We found this no reason for diminished effort. This increase of our moral force gave us new courage for future action. During our last seven years together there was an annual average of eighty-five hopeful conversions. In all our movements this sowing and reaping were the supreme ends in view. And God gave us spiritual harvests. He was offering to us unspeakable blessings, and it seemed ungrateful and wicked not to receive them. These examples might be multiplied. I give these because the object of this book is not to commend a theory or an experiment. Its aim is to incite the young and the disheartened by the actual experience of others in a great variety of forbidding circumstances. But it is said objectively, —

"MOST OF MY CONGREGATION ARE ALREADY MEMBERS OF THE CHURCH."

Then what a working force you have. What wonders you may accomplish for the outside world. And how impossible it is to neglect the salvation of the perishing without betraying the cause of the Master. We do not live alone *for our church*, but for the town, the city, the state, the country, the world. If there is room in the sanctuary bring in the non-churchgoers. If the sanctuary is full, enlarge it. If that cannot be, form an able colony and found a church and help them to build and support a sanctuary in another part of the town or city.

There will then be room in both churches. During the great revivals in Dr. Hatfield's church in Broome Street, New York, that part of the city was rapidly increasing and they sent forth members to form the Madison Street Church and the Eleventh Presbyterian Church, now the Memorial Presbyterian Church on Madison Avenue.

CHURCH COLONIZATION IN NEW ENGLAND.

During the early part of this century religion had so far declined that most of the old Congregational churches of Boston had passed into the Unitarian denomination. Orthodoxy was ridiculed. The literary and judicial men of Massachusetts, together with the Trustees and Professors of Harvard University, were Unitarians. In Eastern Massachusetts many of the Orthodox churches were turned out of their sanctuaries. They gathered in schoolhouses and town-halls. But now the state of things began to be understood, and the tide in Boston began to turn. Before the formation of Dr. Lyman Beecher's church there were four Orthodox congregations in the city, with a service for seamen. Soon after his installation a revival commenced and his sanctuary was crowded. Not content with his own prosperity two able colonies were soon formed, and one sanctuary was built at the North and another at the South End of the city. He then began to hold evening services in the towns surrounding Boston. Nobody can describe the result of those years in the city and in the State. New

churches were formed and conversions were multiplied. At the time of my installation as pastor of one of the Boston churches, twelve years after Dr. Beecher began his work there, the Orthodox Congregationalists had 12 churches, and the Unitarians had the same number. During the fifteen years that followed the Doctor's arrival 150 Congregational churches had been formed in the State. The Unitarians had then 135 churches, the Orthodox Congregationalists had 400. In a recent count of a Sabbath attendance in the different churches in Boston the Unitarians, once so powerful, numbered 9,323; the four Orthodox denominations numbered 54,272. What a result is this of wise and vigorous Christian work! This same revival, home, missionary and church-extension work has been followed by similar results in the city of Rochester, N. Y. In their 8 Presbyterian churches they now report a membership of 2,630 persons. In both these cities churches of other denominations have been greatly multiplied and blessed.

THESE YEARLY REVIVALS ARE SUBJECT TO GREAT EXTRAVAGANCE AND FANATICISM.

This is entirely unnecessary and far less common than in sudden and short-lived excitements, for they are more a matter of settled principle, purpose and plan. During Dr. Lyman Beecher's revivals in Boston a distinguished physician read to him, from his notebook, the name and symptoms of certain patients. Said Dr. Beecher: "I

have just such a book with the name and condition of inquiring souls." "Yes," said the physician, "but with more fanaticism." "Not a particle more," was the reply. We know of physicians who spend anxious days and sleepless nights over the hazard of valued lives — and there are Christians who are deeply exercised over perishing sinners. When, by the power of God, the oaks of Bashan have come down, and the sons of Anak have been conquered, and the high and the low have bowed together at the cross of Christ, I have known of joy unspeakable, and I have heard the song of thanksgiving, but I have never heard the people shout with a great shout and praise the Lord as they did in the days of Ezra. Was Ezra a fanatic? When the Son of God has come into our midst to conquer souls and to heal the perishing he has been welcomed. I have heard the voice of hearty praise and the prayer of earnest thanks, but I have never heard anything like the shouts of the whole multitude of disciples when Jesus was going up to Jerusalem. Of this he approved, for to the carping Pharisees he said: "I tell you that if these should hold their peace the stones would immediately cry out" (Luke xix. 36–40). When the one leper glorified God with a loud voice, and fell down on his face at his feet, Jesus asked for the nine who were also cleansed. In fact I never remember to have seen an exhibition of excitement that was not the legitimate result of God's truth and God's Spirit, and the loving, sympathizing nature that God has implanted in man.

In this stirring, driving world prosy meetings will not do. In this rush of business and political excitement there must be religious interest and spiritual life. Our crying danger is propriety and supineness.

THIS CONTINUAL REVIVAL WORK BREAKS DOWN THE HEALTH.

This is an essential point. Comparative health is an absolute necessity. And the wildest, weakest thing a man can do is to rush into revival work with a violence that irritates his nervous system, cripples his power, and unfits him to press forward the work with judgment and efficiency. This is disastrous to the continuance of the revival, for in this condition he is but half a man. Take care of the body, for "your body is the temple of the Holy Ghost." We are told "not to make a fumigator of the head, or a spirit-cask of the stomach." But we are to eat, drink, rest, take vigorous exercise, and give no quarter to indigestion. Sleep is a grand restorative. Strive to be strong. Give attention to necessary affairs. And the soul will turn to spiritual work with new zest. Each day we must, for a time, give up to the Lord our feeling of anxious responsibility. He will bear it. And then, when the spirit of God is in the soul and sinners are being converted, it is joyous and easy to work. It is far less difficult to continue than to commence revival work. One conversion in a resisting circle breaks a link out of the iron chain. It may drop to the ground, while fresh con-

verts increase the working force. And God helps us. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint" (Isai. xl. 31).

Dr. Lyman Beecher believed that the state of the body had much to do with the state of the soul. Hence he took much bodily exercise, and was very careful of his health. While in Boston he lived far from his church. This walk increased his bodily vigor. It was in this way that he performed such prodigies of labor and yet lived to a marvellous old age. With all his intensity of character he did not believe in undue excitement. He says: "The proper state of feeling in a revival is a mild, constant, intense desire of heart for sinners, not agitating, but strong and steady; a fulness and strength of desire, with a cool, collected state of mind for wise planning and action, accompanied by earnest, believing prayer; not intense passions all flashing and boiling in the heart, but calm, tranquillizing confidence in God; the courage and skill of the general in battle. Thus the body and the mind can both endure. Animal affection may be quiet, yet a mighty, steady energy will keep the wheels of the soul in motion. This has carried me through revivals and kept me up. But for this my ardent temperament would have prostrated me. An overpowering weight of responsibility must be shut out. Exercise your best judgment, do your duty, and leave it all to God. Do not be troubled

about things that may never happen." I may add: having done your best leave it with God and turn to some pleasant or useful subject that you may come back to your work fresh and vigorous. Thus duty and health may go together.

THIS CONTINUAL REVIVAL PREVENTS THE PROPER INSTRUCTION OF YOUNG CONVERTS.

If the farmer should say after a good harvest, "I will now spend some years in improving my fields or my workmen," he would be called a drone, an idiot, or a lunatic. Instead of that, how he plans in the winter and bounds to his work with new courage in the opening spring. The most prosperous fisherman does not spend a year in improving his nets. Young converts must be instructed. They must understand the doctrines, but they must perform the duties. They must be taught how to serve the Lord from day to day. They must be shown how to win souls to Christ. And they must be pressed into service. So that the grandest thing in the world for young converts is the continual revival. The idea of mere instruction for a year is a grievous mistake. It is a device of the Devil. During a year of spiritual inaction their ardor may be chilled. Not only may souls be lost, but the church may drift into worldliness, and the young converts may become inveterate backsliders. How many intelligent men are silent in a prayer-meeting to-day because they never opened their

lips when their hearts were first warmed with the love of Jesus! During a single year young converts, though well instructed, may become careless and inconsistent, and the world may point to them and say: "There is the result of revivals!" Not only the washing of regeneration but the *renewing of the Holy Ghost* is essential (Titus iii. 5). Young converts must realize and meet their new responsibilities. The Christian life is a service, and they must commence it at once. This is the easiest and best time. The farmer, merchant, and mechanic tell young men what to do, and they show them exactly how to do it. This is the way to train young converts. Even the young bird must learn how to fly.

During the revival Christians are tender and loving. Converts are fervent, teachable, conscientious, and easily persuaded. The world looks upon them with wonder. They are fresh and genuine. Their influence is often prodigious, their possibilities are often amazing. But how is their interest to be secured and intensified? Mere lectures are insufficient. Teach them to think and plan and work in a free and simple way; and, like a man just healed of a dangerous malady, they may influence those diseased like themselves to seek the physician of souls.

HOW TO FILL THE HOUSE OF THE LORD WITH A PERMANENT CONGREGATION.

This is one of the grand problems now to be solved. How can we multiply and crowd our sanctuaries? I

do not ask how we can draw from other churches. That indeed might be painful robbery. But how can we draw the neglecters of the sanctuary? I do not refer to this subject again because a crowded sanctuary may be pleasant and profitable to the pastor and the church. I dwell upon it at length because the people of God are responsible for the neglecters of salvation in their immediate vicinity, and because every one of Christ's disciples is bound to be a missionary of the cross to these perishing souls. I dwell upon it at length because in this way alone, will there be material for an annual ingathering of souls during a long course of years. The people cannot be driven. They must be attracted. "Well," it is said, "call the most eloquent speaker in the land." But where are the millions of eloquent speakers to supply all the Lord's churches on the face of the earth? Dr. Chalmers tells us that a church filled by oratory is mostly filled from other congregations and not from the neglecters of the sanctuary. I heard it said some thirty years ago that thirty elders had gathered into one popular church in this city. Such a gathering is a calamity. They could effect vastly more as leaders in several churches.

THE PEOPLE MUST ATTRACT NON-CHURCHGOERS.

But, says one, "Let us beautify the sanctuary, free it from debt, and secure the best music." All this, if properly done, is very judicious. But suppose the church is

beautified, the debt is paid, "the bell is rung, the seats are free, the organ sounds, the music swells," the prayer ascends, the sermon is preached, and still these wanderers turn away. What then? "Hope and pray and wait for their coming." Wait? The churches have waited till whole generations have swept fiercely down the broad way, plunging at last into the bottomless abyss. And they may wait centuries more, but they will never come, never. The days of waiting, I trust, are over. We must employ the very means that the servant was commanded to use in bringing men to the gospel feast. Let each one hear and obey the command of Jesus: "Go out into the highways and hedges, and compel, or constrain, them to come in that my house may be filled" (Luke xiv. 23). In another case Christ says: "Go out quickly." Go to them; *dig them out* with kind words and loving attentions. God said to Israel: "Love ye therefore the stranger, for ye were strangers in the land of Egypt" (Deut. x. 19). When David was preparing to build the temple he commanded to gather the strangers (1 Chron. xxii. 2). Go to them. One interview may effect but little. Follow up the effort and the friendship until they are welcomed and seated in the sanctuary. Invite them to the congregational sociables, to the Sabbath-school, and the evening meetings. Induce others to treat them with attention. And when they find that they have real and disinterested friends in the church you have touched their hearts and their interests, and have prepared the way for an abiding influence.

I remember the conversion of a common man in my first parish. He began to pore over his Bible, and was much in prayer. He was full of gratefulness and joy. He would visit the sick and call upon strangers. He talked with the children. There was no man that infidels feared as they did him. They could argue, but they could do nothing with this man's overflow of love, tenderness, and zeal. He won people to the church and the chapel. He was said to be the most useful man in the community. That man was a stimulus to the children of God. Sabbath-school teachers must become the warm friends of all the families to which their children belong. In this work young converts may become the most potent force of all. What multitudes are sighing for one drop of human kindness. Association, tenderness, sympathy, respectability, and a feeling of home has often more to do with drawing worldly people to a church than all other influences together. How often have I heard this: "I tried to attend a church, but I was always neglected. I was always a stranger. But in another church I was met at the door. I was shown a pleasant seat. I was told in passing out that I was very welcome. I was asked my name and number. The pastor and the people sought me out. They were kind, generous, and cordial. They are my very best friends." Thus welcomed with both hands and with all the heart they were won and blest. To insure thorough work, and to prevent these calls from becoming obtrusive,

Rev. Dr. Nelson of Geneva, N. Y., has proposed this method. "Let the city, village, or country be divided into sections. Then let the people call at each house. Let them ask strangers if they belong to any congregation. If they do, make a friendly call and pass on. If they prefer another denomination direct them to it. If they have no such connection or preference then exercise all tact and vigilance in your efforts to interest them in your sanctuary." I must again insist that these friendly calls be repeated until these persons are settled in the sanctuary and are the children of God.

THE PASTOR MUST ATTRACT NON-CHURCHGOERS.

He must love their souls. He must become their warm friend. He must interest himself in their affairs. He must go to them and secure their confidence and love. His whole heart must be drawn out and shown to these unsaved wanderers. We find Jesus gathering his disciples in a quiet way. We find him *seeking* and *finding* and saving the multitude. So with the apostles and early Christians, and those grand Christian heroes, Chalmers, Guthrie, and Arnot. They did not rely alone upon their unrivalled eloquence in the pulpit. There were constant efforts to interest the people personally. They often won their opponents to the church, and finally to Christ, by commencing a conversation with them on subjects for which they especially cared.

A few years ago it was my privilege to deliver the charge to a young man at his ordination. I have watched his progress. There has been great religious interest in his church, mission, and Sabbath-school. There were separate prayer-meetings for boys and girls, for young men and young women. There was also a general prayer-meeting. A lady Bible-reader was employed. In two years there were two hundred and eighty-seven additions to the church, and great external prosperity. One grand secret of this success is the fact that the young pastor in a single year made a thousand calls, while his people during the year called upon each family in the neighborhood more than once. Several men were appointed to welcome strangers to the sanctuary and united efforts were made for their conversion. Another student, whom I helped to ordain not far from the same time, has used these same revival methods. His sanctuary was crowded, and the yearly addition to the church was most surprising. This outward work requires a rigid system. The pastor must do his part. But said one of them to me: "I dislike these calls. When they must be made I take a carriage and get through the matter as soon as possible." If the pastor will devote to this work three hours in the afternoon of four or five days each week he will accomplish wonders. And if he is warmly searching for souls he will bound through this work with great cheer. He will interest, instruct, and attract many a wanderer.

He himself will be greatly benefited. He secures the needed exercise. His interest in the people is quickened, and he gathers up many appropriate thoughts which give freshness, vigor, and point to his Sabbath and weekly meetings. When in my youthful days I was seriously anxious, my pastor, Dr. Lyman Beecher, drew forth all my difficulties. That night, in his lecture, he utterly demolished every one of them. He reached others as well as myself.

When the people are brought to the sanctuary they must be affected by the services. The prayer must be appropriate and earnest. Instead of one long petition, which is tedious to the feeble and the young, the prayer may be shorter at the beginning of the service and at the end of the sermon; when the Holy Ghost is so essential to make the truth effectual to souls it may be a little longer. Instead of praying about Bible truths let us ask ourselves, "What do this people need"? And among other things let us never forget to pray for the children, for the strangers, and for the *present conversion of sinners.*

And here I must insist again that outsiders should be *interested in the preaching.* Satan has great ability and many devices. He suits his allurements to the taste of the individual. He must be foiled. Christ told Peter that he should catch men (Luke v. 10). If you would catch a fish, a bird, or a man, you must attract him. You do not attract him by scolding, neither by a con-

tinuous cry of duty, duty, neither by a ceaseless habit of proving every assertion. The soul of the pastor may sometimes be so full of God's truth and God's Spirit that a zealous proclamation of God's word will move the intellect and the heart of others. Weighty truth, earnestly delivered with the power of the Holy Ghost, will arrest men. Abstract and preceptive teaching alone may fail to reach them; but they may have sympathy, imagination, curiosity, passion, and a tender spot in the heart that can be reached. It was recently said of a pastor that "he subdued his hearers with pathos and love." They may be pursuing worldly interests with intense force. They need truth that meets the wants of home life. Said a gifted author to me recently: "My pastor is preaching some exceedingly able sermons, but I hate to hear them, for they do not meet the wants of the people." Brevity is essential. How many preachers would be amazed to hear the remarks of persons about the length and tediousness of their services. Words, words, words, words! how they are multiplied, and how the service is weakened thereby. Short, forcible words are desirable. Manner, elocution, subject, argument, illustration, point, and enthusiasm must all be made attractive.

We recommend no absurd device or sensationalism. And yet, like Paul, we should so wield the sword of the Spirit that a sensation should be produced in the conscience and heart of men. Some pastors are fettered by mere propriety and formalism. Rules, ruts,

and routine are their fatal bane. We may sometimes vary our mode of attack, and pour forth the deep emotion of our hearts. The Enemy of souls may not be prepared to meet these means.

How Jesus interested the irreligious by referring to things around them. How many Bible preachers have taken for their texts the evil of cities, — Lot in Sodom, Jonah in Nineveh, Jeremiah in Jerusalem, and St. Paul on Mars Hill, — and other subjects that bring the truth home to the heart and life of the people. During such a course of sermons we must address the people as *human beings*. How Jesus in his humanity taught them! We must awaken their interest; we must proclaim truths of vital and present importance to them. Most errorists, who preach smooth things grow tame, and lose their hold upon the people. But when the majesty of God and the prospects of each soul for eternity are proclaimed, then an Almighty Saviour will seem to men an infinite boon. Let these and other essential truths be accompanied with divine influence and urged with tears. Let them be in the preacher's heart "as a burning fire." Let practical issues, human sympathy, living thought, stubborn fact, sound doctrine, and striking illustration be all, in due order, poured down upon the hearer in one avalanche of earnestness. Continue to do this with prayer and study and utter self-abandon. Carry this spirit into the pulpit, the prayer-room, the household, and the people will come to the sanctuary;

for nothing in the world sooner attracts the people than genuine enthusiasm in a matter of their loss and gain. Dr. Asa D. Smith, late president of Dartmouth College, once said to a pastor, "Your church flourishes while others around you languish, because you are always after souls." But preaching alone is insufficient. The sanctuary, the prayer-room, and *the music* must be attractive.

THE PASTOR AND THE PEOPLE MUST WORK TOGETHER.

They should never rest until the confidence, friendship, and safety of the outside world is secured. Such co-operative effort is irresistible. Through an elder in my church I became acquainted with a reputable gentleman who was the father of a young family. He neglected the sanctuary, and was averse to Evangelical doctrine. Through our prayerful efforts he became a zealous Christian. He one night stated in our Evangelistic prayer-meeting that previous to his conversion he had been among his companions disposing of tickets for a *ball*. This he now deplored. At my suggestion he introduced me to these friends of his. We labored and prayed for their conversion. One night this man again arose in the prayer-room, and with much emotion exclaimed, "This is the night of the ball; and all of us who had those tickets are here with our wives to-night rejoicing in the love of Jesus." That man became a power in the church. His son died a

Christian youth, and those strangers, with their young families, helped to strengthen the church and enlarge our congregation. In these various ways let the pastor and the people be always working together in behalf of the souls for which Jesus toiled and died, and he will give them a wondrous prosperity.

THE POWER OF DIVINE INFLUENCE.

There is nothing that so strongly attracts and holds men to Evangelistic and sanctuary meetings as the outpouring of God's Spirit. At Pentecost the disciples were filled with the Holy Ghost. It is said (Acts ii. 6), "When this was noised abroad the multitude came together." So, in a true revival of religion, "the preaching is in demonstration of the Spirit and of power" (1 Cor. ii. 4). Christians are full of life. They are humble, tender, zealous, bold. There are transformations of character. It is noised abroad. Persons known in the community are converted. The people, as in the days of Peter and John, will "run together into the house of the Lord, greatly wondering" (Acts iii. 11). I have known a man to come from Philadelphia to New York for the simple purpose of attending revival meetings. And persons who have resisted all other influences often yield to this. They came to see; they remained to pray. I have never known pastors troubled for an audience when proud sinners were bowing to the force of Christian fidelity and the power of the Holy

Ghost. And this is the best way to fill the sanctuary with persons who will love it and will make it their home. If filling the church were *the ruling motive*, it could not be a true revival; but this is one of the thousand incidental advantages of such Christian work. During one year more than one hundred persons united with our Allen Street Church in New York, who had no previous connection with the congregation. Twelve of these families, in whole or in part, lived in Brooklyn, and several of the young men lived more than three miles from the church. I have seen throngs of these converted strangers at a single time looking for seats in the sanctuary, and all this through the power of the Holy Ghost that accompanied God's children in their Christian work. And oh, what fresh and precious influences came stealing over those strangers! How they grew and toiled and flourished and gave; and how many of them to-day are polished pillars in the temples of God. It was a fortunate thing for us that many persons were every spring removing from our borders. Thus members of our church were yearly going forth to serve the master in other parts of the city and the land, leaving their places to be filled by non-churchgoers.

All this is the usual result of continual revivals. I open this morning's paper, and here is the account of a city church with which I am familiar. They have a fine church edifice. Their pastors have been good and

able men, but the church languished for the want of means and members. During the past year the Sunday-school has doubled, the congregation has more than quadrupled. The income of the church has met expenses. Nearly ten thousand dollars has been raised for the church debt. What is the secret of this? The new pastor has gone to work with utter self-negation. His one aim has been the salvation of souls. During this, his first year, one hundred and twelve persons have joined the church. Some of these were non-church-goers. Suppose this annual ingathering continues for fifteen or twenty years, what kind of a church will it be? Even in this life our efforts for the outside world are often repaid a thousand-fold. Years ago the faculty of a New England college met to expel a reprobate student. His tutor alone expostulated. He called on his pupil and said: "There is a gifted young man in this college and I want to save him. Will you help me?" The young man was touched. He was reformed. He was converted. He graduated with honor and became a pastor. Years rolled away. Not long since he and his old tutor, now president of a college, met for the first time at the General Assembly. The young preacher seized his friend by the hand, and with a tear in his eye and a sob in his voice he exclaimed: "My dear Doctor, you are the only man that ever thought me worth saving." What a recompense of reward even here. What will it be beyond the river? Outsiders may become

vastly beneficial to the church of Christ. They are raised to a new level. They are new beings. Their Christian force is often wonderful. Each family is the centre of a circle. Even if they are poor the church needs them. Benevolence, sympathy, strength, gratefulness, and social elevation are all promoted by this Christian effort and intercourse. And it is God's desire that "the rich and the poor meet together, the Lord is the maker of them all" (Prov. xxii. 2). It is not the rich alone who have the talent, the force, the religious influence, and the power of rising. In every army, political campaign, and scheme of grandeur, the rich and the poor are working together. It is only when we come to strengthen the stakes and lengthen the cords of our Zion that we seem to repudiate our common sense and leave these obstructers of our progress behind. As the majority of our inhabitants are still out of the sanctuary one more view seems to be desirable.

THE SAD CONDITION OF OUTSIDERS DEMANDS OUR CHRISTIAN SYMPATHY AND HELP.

Some of them are the devotees of wealth, skepticism, or intellectual pride. Others are completely engrossed in business or pleasure. Others have turned to drink and lust and crime. "They have fiends in their hearts and oaths on their lips." Others are poor, ignorant, feeble, or depressed. Each of them has a sad history. Their early visions of joy are turned to darkness. As

wretched wives or widows they may have children too young to help or too vile to cherish. With these the great battle of life is for bread. What do they know of the sanctuary? Their struggle is to appease the landlord and to drown trouble. What do they know of church-worship? Their hopeless sorrow appeals to us. When the cry of fire is heard, "For whom," asks one, "does the mother run first? The manly boy, the eldest son? No; it is the little, helpless, useless babe in the cradle, more precious to her than the stars. Of whom does God think first? Glowing seraphs and radiant angels? No; he thinks of the poor and depressed, — those who drop silent tears in hidden places, and waste away alone in want." And he who entered the world by "the stable door" sends us to them with messages of love and forgiveness. Jesus was himself a poor man. His associates were publicans, sinners, and fishermen. On the cross he saved a poor thief. Even after his resurrection he did not go to the rich, the gifted, and the chief men. He turned to his poor disciples. To him the souls of the poor are priceless. "A diamond," says one, "is a diamond, whether it lies in a dustheap, or flashes on beauty's finger, or sparkles on a golden crown. And a soul is a soul, whether in the palace or the hovel." That new-born soul will be raised from the filth of the gutter and washed in the blood of the Lamb. At his death a shining cohort of angels will throw wide open the

pearly gates, and he will be as welcome and his harp notes will be as sweet as are those of the favored souls in glory. In our efforts to fill the house of the Lord let us not neglect the depressed and suffering. And if the pews of the church are rented, let the trustees seat such persons either at a nominal rent or "without money and without price" (Isai. lv. 1). The reward will come in time.

PATIENT CONTINUANCE.

There are great and precious promises to those who are *always abounding* in the work of the Lord (1 Cor. xv. 58); also to the patient continuer in well-doing (Rom. ii. 6); also to those who are faithful unto death (Rev. ii. 10). Azariah said to Asa and to all Judah and Benjamin: "The Lord is with you *while ye be with him.* He will not forsake you to the end of your days" (2 Chron. xv. 2). And "he that overcometh and *keepeth my works unto the end,* to him will I give power over the nations" (Rev. ii. 26). Said Jesus: "Ye shall ask what ye will, and it shall be done unto you." And this with no cessation. His simple condition was, "that you abide in him and his words abide in you" (John xv. 7). And he promised his disciples, on certain conditions, that another comforter should abide with them *forever* (John xiv. 16). Any faltering in God's work is displeasing to him. "If any man draw back, my soul shall have no pleasure in him" (Heb. x. 38). "O Judah! what shall

I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away" (Hosea vi. 4). The Lord is displeased with feeble desires, wavering faith, and inconstant work. A good continuer in a good cause is a grand and blessed force. There are times in the progress of a revival when energies seem to lag and interest seems to lessen. And directly the Adversary whispers: "You have had more than could be expected. Never run after a spent revival." And so the prayer and work of faith languish and die.

The outward aspect of a revival may change. Its appearance may be modified by the weather, by the weariness or diversion or illness of Christians. Nearly all the persons of a particular class may have found the Saviour; and so the work languishes. But it need not. Another class of persons may be reached. Difficulties may be overcome. The church must be frequently aroused and directed. Powerful motives must be pressed. God's fearful threatenings and his tender, loving promises must be urged, and believing prayer must be renewed. We must remember that God is never weary of giving his Spirit when it is properly cherished. He may try our faith. In such circumstances we must not limit the Holy One of Israel, but we must press forward and "seek the Lord till he come and rain righteousness upon us" (Hosea x. 12). The Rev. Dr. Nettleton describes a revival where it seemed as if the crisis were past and the decline had come. He

gave himself to prayer. He awakened the church. The very next day witnessed the most powerful and affecting scenes of the entire work. There are pastors who, in similar circumstances, act upon the principle that their believing prayer and skilful efforts will secure a continued work of grace. They sometimes gain a confidence in God that knows no denial; for God had never disappointed them when they relied on him. Christians generally secure as much of the divine blessing as their hearts are fixed upon. The Rev. William Wisner, D. D., enjoyed a work of grace which soon waned. The wicked began to triumph. Dr. Wisner humbled himself and took hold of the promises of God. The next Sabbath he preached an appropriate and powerful sermon. Monday was a day of fasting and prayer. With tears and trust the church came up "to the help of the Lord against the mighty," and glorious was the victory. How many pastors would have given up and yielded to what they considered the sovereignty of God.

Said the apostles: "We will give ourselves *continually* to prayer and to the ministry of the Word" (Acts vi. 4). One of the grandest words in connection with revival work is *continuance*, — a holding on to God and a succession of efforts. That word has been worth worlds to men. They are bound to have the promised Spirit. They cry with Nehemiah, "Why should the work cease," and with the Psalmist, "My heart is

fixed, O God! my heart is fixed." How wonderful are the possibilities of such men. Adverse circumstances and tremendous emergencies occur. But God removes the obstruction. "We kneel how weak, we rise how strong." Said Dr. John Scudder, the missionary: "I have blotted out of my dictionary the word *discouragement*. I have trials, but no discouragements." Think of the patient continuance of Noah in building the ark. How enormous was the expense, the time, the toil; and all this with an unseen prospect. How many final triumphs in war have been achieved by prudent, brave, persistent progress in the face of danger, defeat, and death, — men struggling on without a thought of yielding. We have in our midst notable examples of patient continuance. Strong, brave men pursuing laudable ends with inextinguishable persistence.

MR. CYRUS W. FIELD.

In Mr. Field's account of the Atlantic Telegraph he says: "My heart has often been ready to sink. Many times when wandering in the forest of Newfoundland in the pelting rain, or on the deck of ships on dark and stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family and all the hopes of my life for what might prove, after all, but a dream. I have seen my companions, one after another, fall by my side, and have feared that I too might not live to see the end. And yet one

hope has led me on; and I have prayed that I might not taste of death till this work was accomplished. And now, after thirteen years of anxious, ceaseless toil, that prayer is answered. And beyond all acknowledgments to men is the feeling of gratitude to almighty God." When that first mystic message from under the heaving ocean reached the Queen, I happened to be travelling in her dominions with a portion of my family. As the news came sounding up that foreign street I was not only proud of my country, and thankful to God for the success of my countryman, but this heroic example was an inspiration to me. I said: "Why should not I, with the same patient persistence, toil for the rescue of souls? Mr. Field has worked out this untried problem without a promise of heaven's aid. I have a sure promise of aid from the Triune God, — aid which millions have received and used." With this promised aid, who will falter in the Lord's grand work of saving souls? On, on, ye lion-hearted men of God! There must be no bowing to obstacles or drifting with the tide. With full confidence that God who hath begun a good work is able and willing to carry it on, take hold of his strength and rouse you to the conflict! Through Christ Jesus the victory is sure.

GREAT THINGS.

Our God is a magnificent and bountiful benefactor. He pours out his favors with lavish profusion. It is

like the gushing forth of many waters. He prefers to give to his children great spiritual blessings. It does not impoverish him, and it magnifies the sublime object for which Christ died. It increases the rapture of heaven and the blessedness of earth. This is the day for grand achievements. God stoops from heaven to give us inspiration and power. The Holy Ghost may flash the truth into the darkest soul like a flame of light. God is saying to you, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not" (Jer. xxxiii. 3). Isaiah represents Christ in glorious apparel "travelling in the greatness of his strength . . . mighty to save" (Isai. lxiii. 1). We can just as well have great as small things. Why do we not trustingly ask for great things? We rejoice when by ordinary means any are saved. But, said Paul to the Ephesians, "God is willing to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. ii. 20). It is God's strength. He is honored by princely desires and requests. A poor philosopher asked the treasurer of Alexander for a great sum of money. "Give it to him," said Alexander, "give it to him. He asks as if I were a great king." So God said to Moses, "For this cause have I raised thee up, for to show *in thee my power*, and that my name may be declared throughout all the earth" (Ex. ix. 16). "How shall he not with him also freely give us all things" (Rom. viii. 32). "All things are

yours" (1 Cor. iii. 21). Why do we not then receive these great things? Because we do not rest down upon "the exceeding great and precious promises" (2 Pet. i. 4). Paul tells of "the exceeding greatness of his power to us-ward *who believe*" (Eph. i .19). Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. xv. 28).

This distrust of Jesus grieves him. "He did not many *mighty works there* because of their unbelief" (Matt. xiii. 58). This spirit of trust never leaves men when it is properly cherished. Elisha said to king Joash, "Thou shouldst have smitten five or six times;" then he would have overcome his enemies (2 Kings xiii. 19). God was provoked because the people in the wilderness "*limited* the Holy One of Israel" (Ps. lxxviii. 41). Says God, "Let him take hold of my strength" (Isai. xxvii. 5). Trust me, "*prove me* now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 10). Large desire, believing prayer, and faithful labor always bring great blessings. When Mr. Moody was asked what he was going to Scotland for, he said: "For ten thousand souls." It is said that the cry of Knox, "O God, give me Scotland or I die!" saved that country from sinking under the Romish power. Why be satisfied with few dollars when we can have millions. God would not have us content with drops when we can have a plenti-

ful rain. In all our unworthiness let us "come boldly unto the throne and find grace to help in time of need" (Heb. iv. 16) For he that sitteth upon the throne is a great King and loves to bestow great blessings. Let us take all that he offers to us. The Church of Christ must give up the prayer "Thy will be done on earth as it is in heaven," or they must engage in the conflict. They must press forward as "the champions of the blood-stained banner." The truth must be urged with unexampled pungency; for that prayer can only be answered by powerful and continual revivals. God may lead his people to more efficient measures.

ENLARGED FRUITFULNESS.

Good men have disliked every deviation from the old beaten track. And yet God blessed Whitefield and Edwards and Nettleton. He has blessed night-meetings, young converts' testimony, and requests for the prayers of God's people. The Holy Ghost has shed the power of divine influence upon ordinary prayer-meetings, extra-preaching meetings, four-days' meetings, meetings led by evangelists, and upon Evangelistic prayer-meetings in which laymen make direct efforts for the conversion of souls. The inquiry-meeting has also been crowned with marvellous success. Some extra meeting must be within the reach of all. Where is the pastor and the church that may not have, year by year, a larger ingathering of souls? Commune with

Christ. Study the characteristics of the people and the leadings of God's providence. Let your own experience, or some example in this book, guide you to some plan, and then execute it. Set your heart upon grand results. Have unwavering faith in God. Always remember that he is saying to you, "Receive ye the Holy Ghost" (John xx. 22). "You may be strenghtened *with might* by his Spirit" (Eph. iii. 16). "Open thy mouth wide, and I will fill it" (Ps. lxxxi. 10). All this is demanded by the spirit and enterprise of the age. Even the farmer is learning from his experience and from his agricultural papers how to improve his tools, his seed, his culture, and his enrichment of the soil. Through this yearly increase many a farm has nearly doubled its yearly production. So as "God's husbandry" we are to study and devise ways and means of securing each year a bountiful harvest of golden sheaves. "The children of light" are not to be surpassed (Luke xvi. 8). They are not to be given up to drought, dust, and unfruitfulness. I have been greatly stimulated by the almost miraculous results of continued study and determined zeal in worldly projects.

COLONEL RICHARD M. HOE AND BROTHERS.

When the "New York Tribune" was established three thousand small papers were printed in an hour. During all these forty years Colonel Hoe and his brothers have made it their great study to enlarge the power of the

printing-press. No advance in this work seemed to satisfy them. Among other inventions they had at one time a lofty, complicated ten-cylinder press as large as a small house. But at length all those wheels, tapes, cylinders, and a regiment of men are dispensed with. At the invitation of Robert Hoe, Esq., I recently visited the Tribune Building. There was a press about the size of a table, managed by one man. Upon a cylinder there was a great roll of paper, four and a half miles long. The man pushed one end of that paper into the machine, and in one hour fifty thousand eight-paged Tribunes were printed. Not only were they printed, but they were cut and folded and dropped, all ready to be directed and sent forth. Here enterprise, study, and improved methods are securing stupendous results. Now suppose that for forty years a pastor and some of his church, relying upon Jesus to lead and help them, should make it their grand *aim and study* how to increase the number of new-born souls. Were this your object you would of course look upon this increase of saving results as one of the magnificent possibilities. You would expect it from God as a promised good. You would fill your minds and hearts with the sublime truths and motives of the gospel. You would see that Jesus was glorified in the salvation of men. You would consider the alarming condition of sinners. Sometimes you would stand in imagination upon the silent shore of that coming eternity. Time is ended. The trump

has sounded. The people have gone out over those "scowling waves." They have gone up to the Judgment. And hark! The universe is hushed to silence. The Judge exclaims: "Come ye blessed. Depart ye cursed." And here they are mounting upward. And there they are sinking downward. "The gate of hell grates harshly." They enter there "and the smoke of their torment ascendeth up forever and ever" (Rev. xiv. 11). And as you remember that these are your people, your cry will be: "With God's help they shall be rescued." The fervor of your prayer and the power of your persuasion will move the stoutest hearts. Your trust will be in "the Lord of the harvest" (Matt. ix. 38). And no husbandman could be more wretched in view of a blighted harvest than you are.

The great revival commenced in New York nearly a quarter of a century ago. It spread in this and in foreign lands. It is thought that more than a million of souls were saved through that extensive work. Suppose that the hosts of the Lord had utilized their experience and numbers and strength and position, and had pressed right on "conquering and to conquer" (Rev. vi. 2). The present power of the Church would be enormous and millions of the lost would now be in glory. That revival is a stupendous fact. It is history. It is *our* history. Let us retain the good, and build upon it. It was original, genuine, simple, and direct. The people prayed and labored together daily. In their meetings prayers

were asked for sinners, and new-born souls told their love for Jesus. The Sabbath services were solemn and impressive. Considering the time occupied, it was the most marvellous work of grace during the Christian era.

THE LAST APPEAL.

Dearly beloved Christians, will you not now engage in such a work? Can you do a better thing? To be sure the outward prospect is dark. Men's hearts are hard and callous. The people seem to be marshalled around the god of this world. Satan, with his fierce and shouting cohorts, seems bound to defeat us. He has the vantage ground. His citadels are manned. His banners are waving over every valley and his standards are fixed on every hilltop. But our Lord is omnipotent. Look to him. He has determined to prevail. He says: "And I, if I be lifted up, will draw all men unto me" (John xii. 32). Says God: "I have sworn, . . . that unto me every knee shall bow" (Isai. xlv. 23). These revivals are coming. They must come, for nations are to be born in a day. "The Prince of this world shall be cast out" (John xii. 31). Jesus shall lead forth his valiant forces. The work of Christian triumph shall go on and on, till every citadel of Satan shall fall. The foot of Christ shall be planted on his neck. Then shall the Prince of heaven roll onward in his victorious car. Every head shall be bared, every knee shall be bent

while, with songs of joy, earth's shout goes up: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever" (Rev. xi. 15). What an inspiration is here. Jesus is on our side. He loves revivals. Angels rejoice over them. Let us arise in the majesty of God's strength. Let us press on — vast in numbers, one in purpose, bold in action, supreme in faith, quenchless in zeal. Let the clarion cry go pealing over the land and the world: "Up and on, ye saints of the Lord." Our Leader calls. Light is dawning, fear is vanishing, victory is coming. Nothing but death shall stay our progress. And may God speed that day! I shall not be here in the grand consummation, but I hope to join the shout in heaven. In the preparation of this work my constant cry has been, "Lord Jesus, help." And if in that day of coming glory it shall appear that God has blessed this book to the encouragement of one continual revival, I shall be ten thousand times repaid for the toil of its production. And I shall magnify the Lord of Hosts forever and ever.

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